

A

SHORT PROTESTANT COMMENTARY

ON THE BOOKS OF THE

NEW TESTAMENT.

VOL. II.

A
SHORT PROTESTANT COMMENTARY

ON THE BOOKS OF THE

NEW TESTAMENT:

WITH GENERAL AND SPECIAL INTRODUCTIONS.

EDITED BY

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AND

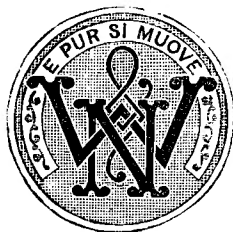
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NOTE BY THE TRANSLATOR.

As in the preceding Volume, the version of the Greek, when given in italics, is that of the English Authorized Version. The version in inverted commas is that given by the German commentator, or, when it simply follows the English version without the words “should be,” it is that of Luther accepted by the commentator without remark. When the rendering of the English translators is given without correction, it is either identical with that of the German commentator, or else is already a little closer to the original Greek without differing in sense from his rendering.

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THE PAULINE EPISTLES.

PAUL, the Apostle of Jesus Christ, bearing the Jewish name of Saul, was born, according to the most trustworthy tradition, at Tarsus in the province of Cilicia, of Jewish parents. He appears long before his conversion to have borne the Latin name of Paul, according to the custom prevalent among the Jews of those times, in his intercourse with Greeks and Romans. The date of his birth is unknown, but about the year 60 A.D. he was already an "old man" (Philemon 9). We have but little trustworthy information in regard to his youth. His family traced its descent from the tribe of Benjamin (Phil. iii. 5), and according to the Book of Acts it possessed the Roman citizenship, which was at that time liberally given even to the inhabitants of distant provincial cities. The freedom of Rome had been conferred upon the city of Tarsus by Augustus. The flourishing trade of this populous city, its favourable position upon the navigable river Cydnus, and the lively intercourse with the inland districts of Asia and the sea-ports of the Mediterranean, had attracted numbers of Jews, who here, under the protection of the Roman governor, lived undisturbed, and in accordance with their national manners and customs. It was here, amid the scenes and influences of the life of this great city, that Paul grew up. Many of the illustrations which he afterwards made use of are borrowed from the race-course, the wrestling-ground, the theatre, and military life. His knowledge also of Greek philosophy the Apostle gained at Tarsus, where it was zealously cultivated. But notwithstanding all this, *his education* was not Greek, but strictly Jewish. Whether his

father was a Pharisee, as is asserted in the Book of Acts (xxiii. 6) or not, the son at any rate grew up in the spirit of the strictest piety of the Law, and afterwards reckoned himself, not only a Pharisee, but an adherent of that party amongst them which was most especially zealous for the Law. The Book of Acts speaks of him as a pupil of the famous doctor of the Law, Gamaliel, and represents him as dwelling from early youth at Jerusalem (xxvi. 4). At the time of the crucifixion, however, he must have been far away from all that then occurred there, as he afterwards accuses himself only of participating in the guilt of persecuting the believers. It must even remain uncertain whether Jesus was personally known to him. If he really was a pupil in the school of Gamaliel, he far surpassed his teacher in strict devotion to the Law. It appears from his Epistles that he not only received the general religious education of a Jewish youth, but selected the calling of a Scribe. He is no less familiar with the original Hebrew of the Bible than with the Greek translation, which the Jews of the dispersion at that time almost exclusively used. He is not only thoroughly familiar with the details of the history of his people, but he also regards it all in the light of the scholastic theology of the time, as is shown by numerous instances of scholastic interpretation and amplification of the word of Scripture in his Epistles. He not only shares with his contemporaries of his own nation the strictest belief in the divine inspiration of Scripture, but he is also evidently quite at home in the expository art of the schools, in the distinction of a double meaning of Scripture, and the learned methods of extracting in every single case the "spiritual" meaning, and in the discovery of numerous prophecies and "types" of the fulness of the times. While it is clear that the requirements of a sharp and inexorably logical habit of thought had a most decisive influence on the formation of his religious convictions, it is equally clear that his thought followed entirely the forms of the Pharisaic theology of his day, which required in every case scriptural proof, and knew how to obtain it by means of

learned perversion of the word of Scripture, where the actual word of the documents was adverse. In other respects also, not only the Apostle's general opinions and system are those of the Jews of his own day, but more especially his theological convictions sprang originally from Pharisaic ground, and afterwards, "when it pleased God to reveal his Son in him," it was with the help of ideas gained in the Pharisaic school that he worked up his newly attained religious possession into a doctrinal system of his own; and even where he rejected them, he still made use of the arguments and forms of thought which he had learnt in that school. In his letters we still find the tendency, so characteristic of the Pharisees, to direct the imagination to the future, looking with strained attention for the signs of the times, that it may read in them the coming fortune. He shares with them the expectation of the approaching end of the world and final judgment, of the resurrection of the dead and of Messianic glory. Pharisaic, or at any rate cherished with special favour in the Pharisaic schools, is also the belief in intercourse with the supernatural world, in appearances of angels, heavenly voices, miraculous signs and powers, and also in the mysterious power of the "prince" of this world and the troops of evil spirits which always lie in wait for the pious with malignant machinations.

Custom required that the future Scribe should add to his theology the knowledge of a trade. The Book of Acts tells us that Paul followed the occupation of a weaver of coarse cloth, and made tents and other coverings of goats' hair (Acts xviii. 3). Cloth of this kind was an important article of commerce in his native city. It stood the future Apostle in good stead that he was able to support himself by the work of his hands.

Some years after the death of Jesus, we find the young disciple of the Pharisees has reached manhood and is in Jerusalem. His first public appearance, which is mentioned in the Book of Acts, shows us one who is "exceedingly zealous" for the Law. It would appear that the High Council, the supreme spiritual court

of the Jews, had at that time taken advantage of the recall of the Roman governor to make a violent attack upon the new sect of the "Nazarenes." The first to fall a sacrifice to this persecution was Stephen, whose fiery speeches in the synagogues had aroused the wrath of the Pharisees. We find Paul taking a kind of official part in his death (Acts vii. 58). The witnesses for the prosecution, who according to the Law have to complete the bloody work, lay down their upper garments at his feet, and he stands by and beholds the terrible spectacle with unconcealed joy. As a representative of the High Council, he then undertakes to carry the persecution further. He invades the homes, drags men and women forth and delivers them up to prison; and at last, when the community at Jerusalem is scattered, he undertakes the duty of hunting out the fugitives in remote cities (Acts viii. 3, ix. 1 sqq., xxii. 4 sq.; Gal. i. 13).

One of these places of refuge was Damascus, where the numerous Jewish population, then under the protection of an Arabian prince, Aretas, possessed an ethnarch (or national governor) of its own. On the journey thither occurred the event which turned the bitterest opponent of the gospel of the Crucified into its greatest Apostle. Surrounded by the shining light of heaven, Jesus whom he persecuted meets him; Paul falls to the ground, his companions lift him up unconscious and bring him to the city which is near at hand. When he awakes from his stupor he is a Christian.

The story of the Apostle's conversion is narrated in detail three times in the Book of Acts (ix. 3 sqq., xxii. 6 sqq., xxvi. 12 sqq.). Indisputably what is there described is an external miraculous occurrence; but the fact that no two of the narrator's three accounts entirely agree with one another, shows how freely he deals with the material with which tradition supplies him. Paul himself, too, refers more than once to the appearance of the Lord Jesus Christ, which decided his conversion and his call to be an Apostle (Gal. i. 12, 15 sq.; 1 Cor. ix. 1, xv. 8 sqq.), and he places them on a level with the appearances of the Risen One which

had been the privilege of the older Apostles. But, at the same time, he also places them on the same level with the frequent "visions and revelations of the Lord" which he himself continued to experience after his conversion—whether in the body or out of the body he himself could not tell (2 Cor. xii. 1 sqq.); and this latter circumstance makes it highly probable that the accounts of this appearance before Damascus had their origin in an inner process in the Apostle's spiritual life—in a word, that all this rests upon a vision. What is known to us of his peculiar disposition confirms the opinion that he was especially subject to these visionary states. Moreover, such occurrences must have been very frequent in those early times, when the stream of religious enthusiasm rushed through the soul with its first irresistible power, carrying all before it. We can only conjecture what was the spiritual state of Paul when Jesus, whom he persecuted, suddenly appeared to him. The time immediately preceding must have been a time of the deepest excitement of his spiritual life, and of the most violent tension of all his powers. Ineradicably stamped upon his later writings, we still find traces of severe inner struggles which he had to pass through before his conversion. When he afterwards depicts the misery of man under the dominion of the Law and sin, in glowing colours, as an imprisonment under a foreign power, against which the inner man, with his delight in God's law, battles in vain (Rom. vii. 7—25), he lets us see the fierce struggle and labours of his soul when he, a Pharisee still, endeavoured by the strictest righteousness of the Law to please God. The bitter experience of the impossibility of fulfilling the Law was met by the tidings of the Messiah, who had been crucified because of the sins of the people, but had been raised by God from the dead and exalted to heaven. From the examination of prisoners, from confessions of faith uttered upon the rack, there sounded ever in his ears the expressions of joyful confidence in the speedy return of this Messiah who had been offered for their sins according to the Scriptures. But it was precisely this sacrificial death which was the most

serious stumbling-block to the Pharisees. It was not that they were incredulous of one who was dead having returned to life—neither the Pharisaic theology nor the popular belief of the time doubted the possibility of this—but the Law expressly pronounced its curse upon one who was crucified (Deut. xxi. 23), and was it to be supposed that God had raised from the dead and exalted to his right hand one thus accursed? Impossible! was the reply in the soul of the Pharisee. And then, again, he heard the proofs from Scripture which those whom he persecuted brought up against him, and he read in their transfigured faces the peace of God which he himself, with all his zeal for the Law, had sought in vain. Just as he felt most sure of his victory over these Nazarenes, the image of the Crucified and Risen, unknown to himself, had taken shape in his soul. The decision, for which preparation had been made in the struggle of conflicting emotions and thoughts, suddenly broke in upon his soul with overwhelming force. It was clear to him that the Crucified whom he was persecuting had revealed himself to him from heaven in the light of his glory, in a heavenly body, had thus practically demonstrated to him his resurrection from the dead and his exaltation to heaven, and had called his persecutor to be his Apostle.

Paul afterwards regarded his conversion as identical with the call to be an Apostle to the Gentiles (Gal. i. 16). The new religious system (going far beyond the ideas of the first disciples of Jesus), constructed by a strictly logical process upon the belief in the Crucified and Risen, appeared to him afterwards as a direct revelation received from the Lord. Nevertheless, the traditions of the primitive community and Paul's own independent thought have still a very important share in this "Word of the Cross" as we now find it in his Epistles, though it was his nature that the results of long-prepared spiritual development should be determined by way of revelations and visions. All that is most peculiar to his gospel, the doctrines of the abolition of the Law through the cross of Christ and of justification by faith alone, of

the like unworthiness of all men before God and the equal right of believing Gentiles with the sons of Israel in the Messianic kingdom—all this gradually disclosed itself to him in consequence of long meditation, and to no small extent while he was afterwards actually engaged in the fierce contest with obstinate opponents.

In regard to *the beginning of Paul's labours as an Apostle* of the Crucified, we have very scanty information. After having received baptism, he retires for some time to Arabia (i.e. probably the Roman province of that name, the ancient Haran), in order that in solitude and peace he may consider the violent change that has taken place within him. Having come to a clear understanding with himself, he returns to Damascus and appears as a public teacher, until an attempt of the Jews there to murder him compels him to flee by night. As the gates of the city were invested, his friends let him down by the wall in a basket (2 Cor. xi. 32 sq.). It is not till now, three years after his conversion (A.D. 39), that he pays a passing visit to Jerusalem, and then turns at once to Syria and his native land of Cilicia, that he may preach the Crucified there. He seems now to have fixed his residence again for a time in his native city of Tarsus, which formed the natural head-quarters of his mission in Cilicia (Acts xi. 25). Afterwards we find him in company with Barnabas, a Jew of Cyprus who had received a Greek education, in Antioch, the capital of Syria, where a mixed Christian community of Jews and Gentiles had gradually been formed. As was universally the case in Greek cities where there were Jewish synagogues, the Jewish community at Antioch had attracted a number of devout Gentiles, proselytes as they were called, who, without formally going over to Judaism, attended its religious services, and who were only bound to the observance of certain commandments, which were required in order that intercourse might be possible between them and Jews who were faithful to the Law. From among these proselytes proceeded the first confessors of Christ among the Gentiles, and it was their increasing number

which first suggested the idea of formal missions into Gentile lands. It must, however, have been at a comparatively late time that the thought ripened in the Apostle's soul of carrying the preaching of the Crucified into the midst of the Gentile nations, while hitherto it had been held sufficient to open the door to such Gentiles as came of their own free will.

The first journeys of Paul and Barnabas of which we have any knowledge were undertaken with a view not to the Gentiles, but to their own countrymen in foreign lands (Acts xiii. 14). Thus they travelled through Cyprus, Barnabas' native land, where there were numbers of Jewish settlers, from one end to the other. Then they returned to the continent, and penetrated by rough mountain-paths into the regions of Mount Taurus. The original object of the difficult journey into the remote districts of Upper Pisidia and Lycaonia was also probably only to preach the Messiah to their scattered fellow-countrymen there. At any rate the synagogues of Antioch in Pisidia and of Iconium formed their starting-points. But it seems that it was here that the crisis occurred which determined Paul without further ado to go to the Gentiles. The communities in these districts belonged at that time to the Roman province of Galatia. If they were the same to which Paul afterwards wrote his Epistle to the "Galatians" (see Introd. to Ep. to Gal.), some physical ailment, which there prostrated the Apostle, occasioned a somewhat protracted stay there. While the Jews turned away from him with repugnance, the first communities consisting purely of Gentile Christians, gathered together in the three neighbouring Lycaonian cities of Iconium, Lystra, and Derbe. And as Paul had formerly been "unto the Jews, a Jew," so now he became "unto the Gentiles, a Gentile."

About seventeen years had passed since the conversion of Paul, when the two messengers of the faith again entered the Syrian city of Antioch. The community there, notwithstanding the number of Gentile proselytes, which we may suppose to have been considerable, had remained in tolerably close con-

nection with Jerusalem. Its nucleus still consisted of born Jews, who in their dealings with the brethren in the faith from among the Gentiles, cultivated somewhat freer customs than the stricter Jews, without, however, being willing to renounce the Law of Moses. Meanwhile the number of the Gentile Christians had increased very considerably. Antioch appeared as the metropolis of a new Gentile Church, which was developing itself independently of the primitive Jewish-Christian community. While the earlier Apostles still, as formerly, saw in Jesus of Nazareth the Messiah who was to fulfil the promises given to the people of Israel, Paul now proclaimed the Crucified as the Saviour of all the nations of the world, and removed the partition which separated God's ancient people of the Covenant from the Gentiles. The observance of the Law, circumcision, commands regarding meats, the observance of the Sabbath, were henceforth no longer to be conditions of admission to the Messianic kingdom. As long as the conversions among the Gentiles were only solitary cases, the Jewish Christians might justify a relation between them and the Messianic community after the pattern of Jewish proselytism. But the formation of independent Gentile communities entirely changed the whole position of affairs. Side by side with the Jewish church at Jerusalem, which adhered with its old faithfulness to the precepts of the Fathers, there was now an entirely new community of born Gentiles claiming an equal right with Abraham's children in the house of God, and by its daily increasing numbers threatening to sequester the ancestral right of Israel.

It was not long before the threatening danger was perceived in *Jerusalem*. In the community there, from which the others had sprung, there had arisen at that very time a stricter school, which cast distrustful glances upon the freer customs of its countrymen abroad and their unrestricted intercourse with the Gentiles. Some of the most zealous appeared in Antioch, and demanded the subjection of the Gentile Christians there to the requirements of the Law. Their watchword was "Circumcision."

Violent scenes occurred. At last, in order to adjust the quarrel, Paul and Barnabas set off for Jerusalem. In their company was an uncircumcised Gentile Christian, Titus, whom Paul had employed as his assistant in his conversions of the Gentiles. Once more they succeed in allaying the storm. The earlier Apostles, Peter, John, and James (the brother of the Lord), determined by the divine judgment of facts, extend the right hand of fellowship to Paul, without departing from their own view. They give up the circumcision of the Gentiles and influencing the communities from Jerusalem. They themselves are still resolved, as before, in accordance with the Master's behest, to turn only to the Jews, the ancient people of the divine Covenant, and to preach to them the promised Messiah who was come, not to destroy the Law, but to fulfil it (Matt. v. 17, x. 5 sq.). Nevertheless they would not disturb the converters of the Gentiles in their work, which was blessed by the grace of God; only in their communities they must not forget the poor of Jerusalem (Gal. ii. 1—10; Acts xv.).

Peace seemed now to be restored to the Christian communities, and Paul boasted of the agreement which had been come to as a victory. But the final questions had not arisen at all. The whole arrangement assumed a local separation between the Jewish and the Gentile communities, and could be maintained solely on this condition. But just in the centres of intercourse, in the great cities of the Roman empire, Jews and Gentiles were everywhere found side by side. In *Antioch*, where the two parties had hitherto met each other half-way—the Jews by freer customs, the Gentiles by the observance of the commandments imposed upon the proselytes—the differences soon led a second time to conflicts. A short time after the agreement had been come to at Jerusalem, Peter came on a visit to Antioch, and, following the example of Paul and Barnabas, sat down to meat with the Gentile Christians. This immediately became notorious among the zealots for the Law in Jerusalem. Some representatives of James arrived in the Syrian capital and reprimanded the Apostle for his "violation of the Law." And now both sides press

for a decision. The party of James considers it fair and right that at the common meals of believers the Jews should not adapt themselves to Gentile customs, but the Gentiles to Jewish customs. According to their view, the Gentiles are only strangers who have been admitted to the Messianic community, while the family right in it still belongs to the sons of Israel. On the other hand, Paul proceeds to draw the final conclusions from his conception of the death of Christ upon the cross. The belief in this cross is itself a renunciation of righteousness by the Law, a renunciation of every privilege of Jewish blood, an acknowledgment that in the New Covenant established through the Crucified, neither circumcision, nor the external purification of the body, nor any other usage prescribed by the Law, has any further validity. What the Apostle to the Gentiles now announced as the true meaning of the gospel of the Cross, was, in a word, *a new religion, an unconditional and open rupture with the religious system of Judaism*, a complete emancipation of the Messianic faith from all connection with the national community of Israel. Terrified at such a radical innovation, Peter and the Jewish Christians who were there fled back to the strictest observance of the Law, and, as the Zealots had demanded, ceased entirely from all participation in meals with the Gentile Christians. Even Barnabas gave in his adherence to this retrograde movement. A violent quarrel arose, in which Paul contradicted Peter "to the face," and charged his conduct with fear of men, hypocrisy, desertion of the truth. To Paul, this falling back into the barren works of the Law appeared as a restoration of that which had been broken down, a denial of the faith, a rejection of the grace revealed upon the cross of Christ (Gal. ii. 11—21).

The breach was made. A peaceful co-existence of Jewish Christianity and Gentile Christianity was no longer possible. Wherever the two schools met in one place, the struggle was renewed with increasing bitterness.

Throughout the rest of his life, the man of Tarsus is never free from these contests. And yet his labours as an Apostle to

the Gentiles now surpass anything that they have ever reached before. *During the last six years before his imprisonment*, we find a truly overwhelming missionary activity, the establishment of the Gentile church in Macedonia, Greece, and the province of Asia, repeated visits of the Apostle to the new communities, and, in addition to all this, a whole series of Epistles, now partly lost, by which he sought from a distance to work upon the communities under his care. An irresistible impulse to travel on, which hesitates before no danger, carries him further and further; but where he has once set foot, there he is drawn again and again by irresistible longing, that he may hold fast what he has won and defend it against all attacks. If we consider, in addition to this, that wherever the Apostle went he was obliged to earn his own living by a laborious occupation, that he could only remain for any considerable time in places where he found work, and that after all he was often in want even of the necessities of life, we shall understand the apparent absence from his travels of any definite plan. Often he must take up his staff and go forth before he has succeeded in gathering a community together. He is accused, persecuted, ill-treated till he is at the point of death. From the cities which he visits he is driven out with insults and abuse. Communities which he has only just established fall away from him as soon as he has left them, and turn to "the other gospel." Passionate opponents pursue him from city to city, malign his character, abuse him for an apostate, a heretic, a false apostle, and employ all their arts of persuasion to make his Gentile Christians bow beneath the law of the Jews. Wherever he appears in the synagogues, he soon finds himself driven away as an exile, and he must be glad if only a private house is opened to him. The external results of these missionary labours, measured in proportion to the population of the Gentile cities, are so small as to be scarcely perceptible. After years of labour in the most populous cities, a room of moderate size would contain the whole community; at the best there were, perhaps, several communities meeting in private houses, each in the most favour-

able cases numbering not more than fifty or sixty souls. The majority of these newly-won believers were persons of the humbler classes, slaves and freedmen, small tradespeople, artisans and porters. The servants' rooms and out-buildings, workshops and yards, these were the places where the announcement of the new salvation was first heard. In rare cases, a man of wealth and position would place the garret of his house at the service of the poor Jewish weaver, or some devout Greek lady would allow her slaves and servants, after they had finished the day's work, to gather together in the court-yard or portico and unite in their devotions.

As Jesus' message of the Kingdom had been a gospel for the poor and feeble, so also was the "Word of the Cross" which Paul proclaimed as an "appointed Apostle of Jesus Christ." These lowest strata of society as then constituted were also the scene of the spiritual contests which stirred the primitive Church. Here were discussed the questions of the relation between Jews and Gentiles in the Messianic Kingdom, and the continuance or abolition of the Mosaic Law in Christianity, the questions of circumcision, festivals, fasts, commands relating to clean and unclean meats, sacrificial feasts, and flesh offered to idols, the true function of Christ's death upon the cross in regard to salvation, the questions of justification by faith or by works, of the return of the Lord, the resurrection, the judgment, and future blessedness.

The crisis in Antioch had torn even Barnabas from the side of Paul. The two old comrades in missionary labour go each his own way for the future (Acts xv. 36 sq.). Afterwards they seem to have approached one another again (1 Cor. ix. 6), and Paul endeavoured to keep up a connection with the earlier Apostles in Jerusalem also above the region of opposing convictions, or to re-unite the broken threads. But although such a one as Peter could return after a time to his attitude of reconciliation, the strict party of the Law kept henceforth the upper hand in the primitive community, and from this point as

a centre all the attacks upon the Pauline Gentile mission were conducted according to a systematic plan.

While Barnabas with his nephew Mark returned to Cyprus, Paul sought new companions and new fields of labour (A.D. 53). Of his old comrades of Jewish descent only Silas (or Silvanus), of Jerusalem, and the half-Jew Timothy of Derbe in Lycaonia, had remained faithful to him. The gaps thus made were gradually filled up by Gentiles whom he had himself converted and trained to be companions in his mission. We can to a very considerable extent still follow the expeditions of the Apostle to the Gentiles, under the guidance of a journal which was composed by one of his companions, and of which fragments were afterwards incorporated in the Book of Acts. The journey was directed at first towards Paul's native land of Cilicia, and then by the shortest route through the mountain gorges of Taurus to the province of Galatia. If the Book of Acts is correct (Acts xvi. 6), he then travelled on from Lycaonia into Galatia proper. Hence those commentators who regard the Galatians to whom the Epistle is addressed as the descendants of the Gauls who had settled there, represent the Galatian communities as founded during this journey, and postpone the Apostle's second residence there until the period after the founding of the communities in Greece (Acts xviii. 23). However this may have been, the disputes concerning the Law in any case early penetrated even to these Galatian communities in spite of their Gentile origin, and Paul had some difficulty in maintaining his apostolic position and authority, which were persistently disputed by his Jewish opponents. Hindrances which he reverently regarded as expressions of the will of the Holy Spirit prevented him from setting foot at this time in the province of Asia. He therefore went down to the coast of the *Ægean* Sea and came to Troas, the port of departure for Europe. A vision in a dream decided him in his resolution to cross the Sea. The founding of the Macedonian communities of Philippi, Thessalonica and Berea, a year and a

half spent in Corinth, where he found work with a fellow-countryman and fellow-craftsman of the name of Aquila, and preached the gospel in the house of a proselyte, Titius Justus, filled up the first period of Paul's labours among the Greeks. Here also some of the communities consisted mainly, and some indeed exclusively, of Gentiles by birth, while his own countrymen here, as everywhere else almost without exception, met him with deadly hostility. The condition and circumstances of these Greek communities, among which Corinth gave the Apostle no less trouble than the "foolish Galatians," are known to us, as are those of the communities in Galatia itself, from Paul's Epistles.

After two years (A.D. 55) the Apostle transferred the scene of his labours to Ephesus, the celebrated capital of the province of Asia. The three years that he spent there form one of the darkest periods of his life. According to the representations of the Book of Acts, before settling there for a stay of some duration he had re-visited Jerusalem, Antioch, and the Asiatic communities. The journey to Jerusalem, however, at any rate is not certain (Acts xviii. 20—22); and, on the other hand, the Book of Acts is silent as to another journey to Greece which probably belongs to this period. Whatever differences of opinion there may be about this, there is no doubt that contests awaited him in Ephesus similar to those which he had experienced in Antioch, Galatia, and Greece. It would seem that the community in Ephesus existed before his arrival, in close connection with the synagogue of the Jews. The result of three months' labour was the separation here also of an independent and continually increasing Gentile community. And yet Ephesus is one of the places where the Pauline gospel appears soon to have been repressed again. At any rate, the Second Epistle to Timothy complains that "they which are in Asia" have all turned away from Paul (2 Tim. i. 15), and the missive of a Jewish-Christian writer to Ephesus can praise the community there for having tried, and found false, those who say that they are Apostles and

are not (Rev. ii. 2). By the middle of the second century the memory of the Apostle to the Gentiles was extinct in Asia.

Towards the close of his residence in Ephesus, Paul passed through serious dangers, which almost culminated in his death. The Book of Acts describes a popular tumult against him in the theatre, though in this account we find no mention of a direct attack upon his life (Acts xix. 29 sqq.). In the Apostle's own letters we have a far more serious picture of this event when he writes, while still in Ephesus, that God has set him forth as one condemned to death, and as a "spectacle to men and angels" (1 Cor. iv. 9), or when he tells us how he "fought with beasts at Ephesus" (1 Cor. xv. 32). According to a third passage, which probably refers to another event, he suffered so seriously from his injuries while still in Asia, that he almost despaired of his life (2 Cor. i. 8—10).

In the spring of the year 58, Paul set out to visit once more his communities in Macedonia and Greece. One object of this journey was to make a collection for the "poor saints" at Jerusalem. But he had also another purpose in view, namely, to restore in person the disturbed peace of the communities, especially the one in Corinth in accordance with the intention which he had more than once declared. The extant Epistles to the Corinthians give us a vivid picture of the shattered state of this troubled, vacillating, frivolous community, divided by various factions; but at the same time they show us that the Apostle finally succeeded in establishing his position and authority, which even here had been violently shaken by emissaries from Jerusalem. He tarried the whole winter in Corinth, and then returned to Macedonia, whence he had come. The collections for the Jewish Christians of the mother community at Jerusalem had proved so successful, that Paul resolved to take the money and hand it over himself, as a practical proof of his unchangeable fidelity to his own people and the brotherly feeling of his Gentile communities, hoping at the same time to reconcile by this work of love the hostile hearts of the Law-zealous fellow-believers in

Jerusalem. From Judea he then intended to go further westwards than his previous journeys had extended, and there to preach the gospel in the first instance among the Romans. In the same peacefully disposed spirit to which he intended the contribution brought to Jerusalem to be a testimony, he announced at this time to the Jewish Christians in Rome his speedy arrival, and expounded to them the principles of his gospel under the guidance of the Holy Scriptures.

After the Easter festival of 59, Paul, with a numerous escort, set out upon his *last journey to Jerusalem*. Not without warning did he enter the holy city, but he was resolved to carry out the duty laid upon him to the end. His reception by James and the mother community was cold; the zealots for the Law regarded him as an apostate. Taken prisoner on occasion of a tumult in the temple and threatened with death, left in the lurch by the Jewish Christians, he owed his life only to the interference of the Roman authorities. Two Roman captains brought him, under a strong escort, to Cæsarea, the seat of the Roman governor Felix, who kept him a prisoner for two whole years. Felix' successor, Porcius Festus, sent him at last (in the autumn of 61) to Rome, because as a Roman citizen he had appealed to the judgment of the emperor. On the voyage he suffered shipwreck, and had to pass the winter in Malta. In the following spring he reached the goal which he had so eagerly desired, and stood at last in the capital of the world—but in chains.

The final fortunes of Paul's life are hidden in obscurity. The Book of Acts concludes with the statement that for two years longer he was allowed to preach the gospel freely, though still a prisoner. The supposition that he was set free, and that there then followed missionary journeys into various countries and extending over several years, then a second Roman imprisonment, and finally the martyr's death, rests not upon ancient tradition, but upon learned conjectures and the misinterpretation of certain passages in the Pauline Epistles. The end of his two years' labours in Rome coincides with the Neronian persecution of the

Christians (in the summer of 64), and to it, according to the unanimous tradition of the ancient Church, Paul fell a victim. Legend has named the 29th of June as the day of his death.

The practical historical importance of the Apostle to the Gentiles rests, above all, on the fact that he established an independent Gentile Church. Although he was not the only nor even the first converter of Gentiles, still it was he who first completed the emancipation of Christianity, as a new religion, from the Mosaic Law and the Jewish national community. This work of his life endures independently of his peculiar theology, which to its full extent was adopted by but few even of his contemporaries, and which since then still fewer have so much as understood. It is only later, and indeed the very latest research that has enabled us again to understand it, by disclosing, together with its inexhaustibly rich religious contents, its historical conditions and limitations also, its processes of thought and demonstrations borrowed from Jewish scholasticism, and finally its connection with the Apostle's own peculiar character and the development of his life. It was just that which was deepest in his teaching that long remained sealed to his contemporaries and to posterity, viz. the new view of the universe constructed upon the opposition between flesh and spirit, law and liberty, sin and grace, which recognizes in the appearance of Christ the manifestation of the second perfect man, or the "Son of God," whose essence is not the natural life of the soul, but the living spirit of God,—recognizes in his death the destruction of sin in the flesh, in his resurrection the new life in the spirit of God, freed from sin and therefore from the Law,—recognizes in belief in the Crucified and Risen the new divinely appointed way of salvation, by which Jews and Gentiles without distinction are set free from the guilt and power of sin and endowed with the spirit of sonship with God, the earnest of future participation in the kingdom of God.

A clear understanding of this world of ideas is rendered difficult, not only by the peculiar forms of thought which belong to the

culture of that age, but still more by its own depth ; and yet the Christian Church at all times, when she has turned her attention again to the consideration of her own true nature, has ever felt herself drawn anew to the Pauline Epistles, and, occupying herself once more with them, has found herself spiritually refreshed. The true key, however, to his doctrine is to be found only in the historical view of his personal religious character, in which the deepest and tenderest feeling was united with an incisive keenness of thought, and an infinitely rich abundance of spiritual life was combined with passionate fire and restless activity.

Of the *thirteen Epistles* which have come down to us under the name of Paul, the four chief (viz. one to the Galatians, one to the Romans, and the two to the Corinthians), in which we find the picture of his doctrine and his personality most clearly drawn, are of undisputed genuineness. The rest may be divided into two or three groups, according to the greater or less degree of probability of their having been written by the Apostle. The least disputed is the short Epistle to Philemon, together with which most scholars at present also accept the First Epistle to the Thessalonians and the Epistle to the Philippians as genuine documents of the Pauline spirit. On the other hand, what are known as the three Pastoral Epistles, to Timothy and Titus, are demonstrably from a later hand, though perhaps some genuine fragments form the nucleus of the Second Epistle to Timothy. The decisions of scientific criticism at the present time are most divergent in regard to the Epistles to the Colossians and the Ephesians, and also the Second Epistle to the Thessalonians.

[It will be noticed that the Epistle to the Hebrews is not mentioned here. So certain is it that this is not Paul's, that even Luther has placed it after the Epistles of John, simply with the title, "The Epistle to the Hebrews," and hence it is unnecessary for a German commentator even to mention the fact that it is not Paul's.]

THE EPISTLE TO THE ROMANS.

AMONG the four great Epistles of the Apostle Paul, all of which are indisputably genuine, viz. the Epistle to the Romans, the two Epistles to the Corinthians, and the Epistle to the Galatians, the Epistle to the Romans, from the early days of the Church, has always occupied the most prominent position. The older Protestant theology regarded it as a complete outline of Christian doctrine. And, as a matter of fact, it was from an exposition of this Epistle that the first scientific exposition of evangelical doctrine proceeded.* Even down to the most recent times, the Epistle, with its exclusively didactic contents, was regarded, not as a venerable and precious historical monument of the spirit and thought of the great Apostle to the Gentiles, but as a kind of theological manual which was only nominally an Epistle to the Romans, thrown by the Apostle into that form, but was really intended by him for the Christians of all ages. Truly Paul has nowhere else set forth his gospel with such completeness as in this Epistle. And if it is no manual of Christian faith in general, it is still the ripest fruit of the Pauline spirit, and represents the peculiar doctrine of the Apostle at the highest point of its development. But just as this doctrine itself was historically conditioned, so the exposition of it, as it is presented to us in the Epistle to the Romans, cannot be placed in a clear light except in distinct connection with the historical relations of the Epistle itself. In a word, it is impossible for us to

* Melancthon's treatise on the Principles of Theology (*Loci Communes Rerum Theologicarum*, 1521).

understand the contents of the Epistle unless we first understand the circumstances in which it originated, and its relation to the events of its own age.

1. THE ORIGIN OF THE PAULINE GOSPEL.

The gospel of Paul, or, as he himself delighted to call it, the "Word of the Cross," not only received its definite didactic form from the *personal experiences* of the Apostle's life, but also had previously originated in those experiences. Brought by the appearance of Christ on the way to Damascus, after severe inner struggles, to the belief in the crucified Messiah, but the crucified Messiah raised from the dead and exalted to heaven, he based upon the two facts of the death upon the cross and the resurrection an entirely new religious system, which soon enough came into sharp conflict with the ideas of the earlier Apostles and the first "Nazarenes."

In that very death of the Messiah upon the cross, which proved the most serious stumbling-block to the Jewish mind, he recognized henceforth the expression of the divine plan of salvation, now first revealed, whereby was to be effected that which it was impossible for the Law to effect because of the weakness and sinfulness of the flesh, viz. the realization of the righteousness of man before God, so that he should be well-pleasing unto God, in a way entirely new and altogether different from that prescribed in the Law. What he had received as the common assertion of Christian faith, "that Christ had died for our sins according to the Scripture," had become the cardinal point of his new religious consciousness. In this saying he had recovered that peace with his God which, with all his zeal for the Law, he had hitherto striven after in vain. From this experience there grew up for him, as he meditated upon the divine plan of salvation revealed upon the cross of Christ, a new theology, which sought to refer the violent reaction in his personal spiritual life to a general divine order, and to explain this order by the gra-

cious purposes of God. The "righteousness" which cannot come from works of the Law, because it is impossible to carnal man to satisfy the Law, is given by grace to them that believe in the Crucified and Risen One. To the "Righteousness of the Law," which again and again proves to be a mere phantom, is opposed the "Righteousness of God," that is to say, the righteousness which God himself imputes to believers, on the ground of the death of Christ upon the cross. By this new plan of salvation, the Mosaic Law as a way of salvation is superseded. Inasmuch as no one can be made righteous by the Law at all, the forgiveness of sins which is imparted through the death of Christ cannot be merely *supplementary* to our imperfect fulfilment of the Law, so that believers should still be bound by the Law. Salvation, i.e. righteousness before God and future blessedness in the Messianic kingdom, is rather a pure gift of grace, is solely the work of God, and man only receives it in faith. Henceforth, to turn back again and seek righteousness from the works of the Law is equivalent to a rejection of grace and a declaration that the death of the Messiah upon the cross was in vain, and that the redemption has never taken place at all. But if the Law has been done away with in Christianity, then at the same time the partition-wall has been broken down which hitherto has separated Jews from Gentiles. The promises of God, which were borne by Israel as the people of the covenant, are in no way dependent upon the fulfilment of the Law, for the Law was altogether incapable of giving life, and therefore it was not the divine intention that it should do so. But if it is only the grace of God revealed upon the cross of Christ that gives salvation, then there is no longer any distinction between Jew and Gentile. The superiority of Israel rests simply upon the assumption of his fidelity to the Law. But if this assumption turns out to be incorrect, and therefore in sin there is no distinction between Jews and Gentiles, then the divine grace also can henceforth make no distinction. Each one who is baptized into Christ, whether Jew or Gentile, becomes a participator in the divine grace by faith and baptism, and is

called to sonship with God and to the inheritance of the Messianic salvation. The place of the Israelitish national community is thus taken by the community of believers, in which Jews and Gentiles are alike members having equal rights. What unites the members of this community is solely faith in the crucified and risen Son of God. Hence the "Word of the Cross" is at the same time the manifestation of the Son of God among the Gentiles; the calling of Paul to be an Apostle of Jesus Christ is at the same time his calling to be an Apostle to the Gentiles; the gospel, the proclamation of which is committed to him, is the gospel of the free grace of God in Christ, which calls into the blessedness of the Messianic kingdom Jews and Gentiles without the works of the Law, solely on the ground of faith in the Crucified and Risen Christ.

2. THE APOSTLE'S OPPONENTS AND THEIR ATTACKS.

In taking account in this way of the divine purpose of the cross of Christ, Paul reached a conception which stood in the sharpest opposition to the older Jewish Christianity. It is true that the first "Nazarenes," no less than Paul himself, removed the offence which Judaism found in a crucified Messiah, by the supposition that the death of the Messiah upon the cross was a death of atonement for the sins of the people. The thought of a vicarious sacrifice was founded indeed deep in the Old Testament system. The transference of this idea to the death of the Messiah upon the cross was with the first Apostles a matter of course, and it was subsequently justified by such passages as Is. liii. The imputation of this vicarious atonement to believers was also a conception which lay altogether within the Old Testament circle of ideas. But this by no means involved for them the abrogation of the Law, and a complete breach with ordinances which were valid in the national community of Israel. On the contrary, according to their idea, the validity of the Law was actually implied in the sacrificial death of the Messiah, just as it

was in the Old Testament sacrificial system. Accordingly, the imputation of the forgiveness of sins resulting from that sacrifice was intended to be in the hand of God the means of rendering possible from henceforth a better fulfilment of the Law than that of the other Jews. Naturally from this point of view the whole of the ordinances given to the people of Israel in the Law remained as indefeasible as ever. As the Law itself was the revelation of the divine will to Israel, no distinction could be made within its domain between moral and ceremonial provisions. Circumcision, the ancient sign of the covenant of the people of God, was still maintained in the community of the believers in the Messiah, just the same as all the other provisions of the Mosaic ceremonial, commands regarding meats, the law of the Sabbath, the appointment of the Jewish festivals. The transgression of these provisions was still regarded as an offence against the divine will proclaimed in the Law. In this case, however, the relation of the Gentiles to the Messianic community could only be decided by the directions of the Law and the utterances of the prophets. To their admission the condition was still attached that they should then completely fulfil the Law. The promises of God in the Old Testament were not for all men without distinction, but only for the Israelitish people of the Covenant. For the fulfilment of the promises given to this people, Jesus of Nazareth had come as the Messiah of Israel. For this people the Crucified had established an expiation of sins committed. Hence there could be no admission of the Gentiles except on the assumption that they were first received as members of the people of the Covenant. As, indeed, even in the times of the fathers some remission of the full strictness of the duties required by the Law had been accorded to the "strangers in the gates of Israel," so a similar remission was granted also to the strangers ("proselytes") who now joined the Messianic community; but then in that case they remained strangers, enjoying the protection, but having no claim to the full citizenship, of the kingdom that had been prepared for Israel. When the Messiah

should return to establish his kingdom, they would at most only be admitted to the forecourts of his sanctuary.

It was impossible that such contradictory views of the death of Christ upon the cross should not give occasion to the most violent disputes whenever they came into collision in the Christian communities. To the Jewish Christians, the Gentile mission emancipated from the Law was a wanton attack upon the dearest hopes of Israel, a denial of the promises of God given to the people of the Covenant, a rebellion against the divine will clearly and plainly expressed in the Law.

Truly the new gospel offered very many points of attack. In the first place, the converter of the Gentiles, so far from being one of the twelve Apostles of Jesus Christ called for the twelve tribes of Israel, was not even a personal disciple of the Master. And, as if this was not enough, his doctrine stood in the sharpest opposition to what the personal disciples of the Lord proclaimed as the genuine gospel of Jesus. Nowhere had Jesus himself preached the abolition of the Law. On the contrary, according to the account given by his disciples, he had said that not a letter of the Law should perish. Never had Jesus, according to the earliest tradition, commanded his disciples to go unto the Gentiles. On the contrary, so they said, he had forbidden to them the way of the Gentiles and the streets of the Samaritans, and expressly sent them only to the lost sheep of the house of Israel. The appearance of Christ to which Paul appealed could, in their eyes, no more supply the want of apostolic authority, than the "inner revelation of the Son of God," of which the messenger to the Gentiles boasted, could outweigh the established reputation of those who had enjoyed the personal instruction and directions of the Messiah. Moreover, the new doctrine stood in opposition to the sacred documents of the divine revelation to Israel. The more zealously Paul himself sought to prove the right of his gospel from the "Law," i.e. from the Old Testament Scriptures, the more wanton such an interpretation of the sacred Scriptures, which read in them the very opposite to all that had

hitherto been regarded as ascertained divine truth, must necessarily have appeared to the Jewish Christians. To declare that the Law was done away with and circumcision rejected, to pronounce the sabbaths, festivals, commands regarding meats, and all the sacred usages of the people without distinction, to be poor and meagre ordinances from which Christ had set us free, to take away all the value of the promises which had been given as their own peculiar possession to the people of the Covenant—this seemed indeed to be the most barefaced denial of the divine word in the Old Testament, which only in mockery could parade itself as a deeper understanding of that divine word itself.

And, again, considered from the point of view of religious morals, the doctrine of Paul could not but appear an abominable doctrine to the Jewish Christians. If “righteousness” no longer came from the works of the Law, but from faith alone, the door was thrown wide open to Gentile licentiousness. The abolition of the Law appeared to break down every moral barrier by which the “saints of God” were separated from the “sinners of the Gentiles.” The bold assertion that the Law had only been given in order to multiply transgressions until the time of grace was come, wounded most deeply not only the religious, but also the simply moral sense of the Jewish Christians. If they accepted from the mouth of Paul the saying that where sin was powerful grace revealed itself the more gloriously, the blasphemous conclusion it seemed was clear: Let us then do evil that good may come from God; let us sin that grace may become more abundant.

It is to these and similar objections that Paul replies in his *Epistle to the Romans*. In ceaseless contests with his Jewish-Christian opponents, he had now developed his gospel on all sides. But scandalous as this gospel appeared to his fellow-believers from Israel, his heart still beat warmly for his own people, and he had no more earnest care than to dispel the misunderstandings which attached to his doctrine, to remove the offences which they caused to the Jewish mind, and to bring nearer to his fellow-countrymen of Israel that “Word of the

Cross" which was to him the incontestable expression of the divine plan of salvation. At the very time when he wrote the Epistle to the Romans (in the spring of the year 59 A.D.), Paul was preparing for a journey to Jerusalem, in order that he might hand over personally to the "poor saints" of the mother community the great collection, the result of the work of love that had been going on for years in his Gentile communities, the practical proof of his unchanged fidelity to his own people. From Jerusalem he intended then to proceed to Rome, in order that he might bring a "spiritual gift" to the Christian community there.

3. THE READERS TO WHOM THE EPISTLE TO THE ROMANS IS ADDRESSED.

The substance and the form of the Epistle itself show us what the Apostle means by his "spiritual gift." He means the deeper knowledge of the death of Christ upon the cross, and so of the "Righteousness of God," which he preaches in opposition to the Righteousness of the Law. This knowledge, however, the Apostle seeks to impart to readers of *Jewish education* and of the *Jewish-Christian school*.

A closer consideration of the *method of proof* which the Apostle follows in the Epistle, decides at once the much-disputed question as to the class of readers which he has in view. Everything from first to last is calculated for Jewish Christians. For them is intended the argument that the Law, circumcision, and the promises given to the fathers, can establish no superiority of the Jews to the Gentiles in the Messianic kingdom. In order to humble Jewish pride, it is further pointed out how there is no distinction between Jews and Gentiles; how, rather, both alike are under the dominion of sin; and hence grace also makes no distinction between Jews and Gentiles. And similarly the exposition of the "righteousness of God" could only be intelligible to the Jewish-Christian mind. The establishment of this righteousness by the example of Abraham and by quotations from the

Old Testament, the comparison between the transmission of Adam's sin to the whole succeeding race of men, and the transmission, which Paul teaches, of the righteousness of Christ to all believers, the indication of the comparatively subordinate and only temporary position assigned to the Mosaic Law in the religious history of mankind—all this is unmeaning unless addressed to Jewish Christians. The Epistle is further intended to meet Jewish-Christian objections, when it shows that the abolition of the religion of the Law by no means necessarily leads to a life of heathen impurity; that, on the contrary, it is precisely to those who are baptized into the death of Christ upon the cross that the spirit of the risen Christ is also given, which gives them the power now at last really to fulfil the moral requirements of the Law which were incapable of being fulfilled under the dominion of the Law itself. And, finally, it is Jewish-Christian suspicions that the Apostle wishes to allay when he shows that Israel has no right to complain of the unrestricted entrance of so many Gentiles into the Messianic community, that the people has not on this account been deceived as to the promises of God which were given to it,—yea, that, on the contrary, the Gentile mission itself is the means, in God's hands, of bringing the Jews to faith, and thus, finally, of bringing all, both Jews and Gentiles, to the salvation of the Messianic kingdom. Indeed, the first object, even of that which is incidentally put before the Gentile Christians for their consideration (xi. 13 sqq.), is really to calm the minds of Jewish-Christian readers.

The *form* of the Epistle also, like the matter of it, can only be understood on the supposition that Paul had Jewish-Christian readers especially in view. The Apostle not only himself makes use of those forms of thought which are characteristic of the Jewish mind, but he assumes throughout that he is addressing readers of Jewish education who are also accustomed to the Jewish methods. The hypotheses from which he sets out, the conceptions with which he works, the arguments from the maxims and examples of the Old Testament Scripture, the express appeal

to the readers' knowledge of the Law—all this is only intelligible if the Apostle wishes to influence the Jewish-Christian mind.

That the community in Rome did not consist *exclusively* of Jewish Christians, is clear indeed from various passages in the Epistle itself (xi. 13 sqq., comp. i. 13 sqq.). But if, nevertheless, everything is here calculated for the Jewish-Christian mind alone, the Pauline gospel, at any rate, can have had few if any adherents at that time in Rome, and no doubt even those believers who had been gathered from among the Gentiles were altogether under the influence of the Jewish spirit.

Having reached this point, we may now draw a conclusion as to the *origin* of the Christian community in Rome. It was neither directly nor indirectly founded by Paul. On the other hand, though the later legend, which makes *Peter* its founder and first bishop, is certainly as unhistorical as possible, and in all probability the foot of the Apostle Peter never touched the ground of the imperial capital, there is, nevertheless, a fact underlying this supposition, viz. that the Roman community bore originally a *Petrine*, i.e. a Jewish-Christian, stamp,—a stamp that was not essentially altered even by the fact that Paul himself preached for some time in Rome. Probably, then, the community was first formed among the numerous Jewish settlers in Rome, who kept up an uninterrupted intercourse with Jerusalem. Roman Jews who came into contact with the Messianic community in Jerusalem, or Jews who on their travels came from Jerusalem and proclaimed in the Roman synagogues the tidings of the appearance of the Messiah, first laid the foundation of the Christian community there. From the Roman writer Suetonius we still possess an account of the violent excitement which the tidings of Christ produced among the Jews in Rome. It gave occasion to the emperor Claudius to issue a decree of expulsion against the Jews, in consequence of the "riots" which it caused; a decree, indeed, which it was found impossible to carry out. When, on the other hand, we find that, according to the Book of Acts, the Jews in Rome at the time of Paul's arrival had heard

nothing whatever about him, either by letters from Jerusalem or oral information (Acts xxviii. 21), we can only say that what is there asserted is simply an historical impossibility.

4. OCCASION AND PURPOSE OF THE EPISTLE.

The circle of readers for which our Epistle is intended and the form of its Christian thought being defined, the occasion and purpose of the missive are established at the same time. From Corinth, where Paul had passed the winter of 58-59, he announces to the Romans in this Epistle his speedy arrival among them. While he promises them in his Epistle that he will then bring them a "spiritual gift," the Epistle itself already affords them one in fullest measure. Desiring to prepare beforehand a friendly reception for himself among the Jewish Christians in Rome, he attempts in a detailed exposition of his gospel to reconcile it with the Jewish-Christian thoughts and feelings of his readers. The purpose of the Epistle, then, is thoroughly to explain and justify his missionary proceedings by setting forth the righteousness of God as he understands it, based upon the death of Christ upon the cross, in such a way as may lead to an understanding with his countrymen in Rome who believe in the Messiah, but are still strictly attached to the Mosaic Law.

5. DOCTRINE.

The statement of Pauline doctrine in the Epistle to the Romans is distinguished from the discussion in the Epistle to the Galatians, not only by the absence of any personal relation between the Apostle and his readers, but also more especially by the thorough development of that series of ideas of which only the germs appear in his earlier writings. In the first five chapters, the Apostle writes from a strictly Jewish point of view, in order that he may, as it were, lead the Jewish mind beyond itself by means of its own forms of thought. Though his denial

of any pre-eminence whatever on the part of the Jews over the Gentiles is so decided, and the sharp contrast he makes between the "Righteousness which is of God" and the righteousness which comes from the "works of the Law," could not but be most offensive to the Jewish-Christian mind; yet the arguments which the Apostle here uses are Jewish from first to last. The Jewish Christian must allow that the possession of the Law, of circumcision and of the promises of God, does not in itself avail the people at all, inasmuch as he is compelled to admit the fact that no one really fulfils the Law, and therefore the possession of it, far from leading to righteousness by works, only convicts the transgressors of sin before God, and renders them consciously liable to punishment at his hands. The conception, too, of imputed righteousness, of faith which God reckons as righteousness, of the sacrifice of reconciliation which God has appointed as the vindication of his justice—all these are thoughts which had sprung up upon Jewish ground. And it is only the conclusions which the Apostle draws—justification from faith without the works of the Law, the equal justification of Gentiles and Jews, the argument that Abraham was justified before he was circumcised, the sharp contrast between law and promise, and the rejection of the Law as capable only of working wrath and not of bringing the Messianic inheritance—it is only these that are opposed to the Jewish-Christian consciousness.

Not till the conception of the "Righteousness which is of faith" is established, does the Apostle proceed to develope what is most profound in his gospel and most peculiar to it. The very conclusions which he draws from premisses already universally allowed in the Christian Church, lead him on further. The *fact* that the Law is not fulfilled, presents itself to him as the *impossibility* of fulfilling the Law; and the fact that the Law only leads the transgressor to the recognition of his guilt, represents itself as the divine purpose of bringing hidden sin to light through the Law. The reason, however, for this impossibility of fulfilling the Law, he finds in a necessity of our nature, in the

“carnality” (fleshliness) which constitutes the nature of mankind as descended from Adam, and in the power which sin necessarily exercises over the “flesh.” The flesh as opposed to the spirit appears to him as quickened matter which, because it has not the spirit of God, is necessarily subject to evil. Evil is to him a power ruling over the carnal man, who by his very nature is given up to the lusts of the flesh and is powerless against them ; the Law is the spur of sin which arouses the desire of transgression ; and in spite of the resistance of the inner man, who delights in God’s commandment, evil ever seizes new occasion from the Law to make man the slave of sin.

From this point of view it is neither possible, nor is it even intended, that the Law should be fulfilled by carnal man, and it ceases to be an inviolable divine ordinance. Law and sin are interchangeable notions. For man, who is by nature forfeit to sin, experiences the Law only as a hostile power, which by its commands arouses the inner contradiction in his flesh, increases the multitude of his sins, and condemns the transgressor to death without showing him a means of deliverance.

It is not till this point is reached that the death of Christ upon the cross attains its true significance. While to the faith of all alike it is a *sacrifice of reconciliation* for sin, ordained by God himself, Paul finds involved in this traditional idea the profounder thought that the death of the Messiah has broken the power of sin in the flesh, inasmuch as in the death of his flesh he slew sin. The opposition between flesh and spirit, as two mutually opposing powers, which the Apostle has already set forth in the Epistle to the Galatians, now takes the form of opposition between two great periods of human history. The first period, which originated with the first Adam, the carnal man, is under the dominion of the flesh, the dominion of sin and death. In the second period, which begins with the second Adam, the spiritual man from heaven, the flesh and sin are dead, and thereby the Law has received satisfaction, and in its place the new life in the Spirit of God has been brought to light,

the life which, at the resurrection of the "Sons of God," will be completely unveiled. The "spiritual man," Christ, the heavenly Son of God, came down to earth in order that he might take to himself sinful flesh and destroy it upon the cross. But once dead unto sin, Christ dies no more. Raised from the dead by the "glory" of the Father, he lives a new life in the shining heavenly body upon which the Law has no longer any claim, because sin has been destroyed at the same time as the flesh. And believers enter by baptism into mysterious communion with the crucified and risen Christ. In baptism into his death their flesh has been crucified and buried with Christ. The iron necessity of sin is broken down for them; and as they have died unto sin, so also they have died unto the Law, which only enslaves and condemns the carnal and sinful man. Again, as Christ has risen from the dead, so also the believers have risen to a new life "in the spirit of Christ." The baptism of water is at the same time a baptism of the spirit. To him who has been baptized in the name of Christ, not only has the death of Christ been counted as his own death, so that freedom from subjection to the Law has been given to him as his own possession; he has at the same time been anointed with the "spirit of the Son of God," called to sonship with the Father, and through the spirit of God implanted within him he is made, in the proper sense of the word, a new creature, able to destroy the works of the flesh, to make the members of the body instruments of righteousness, and, though free from the Law, to fulfil the moral demands of the Law in a new conduct of life in the spirit.

This line of thought lays the foundation of a completely new system, which, as it were, forms a bridge between Jewish and Greek, ancient and modern ideas. The place of the religion of the Law has been taken by the new religion of the Spirit of God. The great antitheses of flesh and spirit thrust the Old Testament ideas one after the other into the background. In the place of the free choice of the individual, which from the legal point of view was a matter of course as the only ground of

personal guilt or personal merit before God, we find the sway of a natural necessity of evil in carnal man which could not previously be overcome, but which has now been destroyed in the spiritual man by the power of the divine spirit. This revolution in the history of humanity takes place upon the cross of the Son of God, who, from being the Messiah of the Jews, has become the Redeemer of mankind. The satisfaction of the Law by the death of Christ is at the same time the abolition of the whole religion of the Law. The expiating death of the Messiah, which has been appointed by the grace of God, is the destruction of the power of sin in the flesh which the Heavenly Man has taken upon him. To the justification which is promised to the believer, by the grace of God alone without any merit on his own part, is added the implanting of the spirit of Christ as a new power of life in those who are baptized.

It may still be a matter for discussion, how far these different lines of thought are consistent with one another. If in the Epistle to the Romans they are more definitely distinguished from one another than before, it does not follow that to the Apostle's own mind they were mutually exclusive. Involuntarily the one passes into the other, until the open position has been gained, where the historical religious consciousness of Israel retires completely behind the newly-attained view. Thus the Epistle to the Romans contains the last and ripest form of the Pauline theology—a well-arranged and firmly-constructed doctrinal system, the understanding of which only appears so difficult because the origin and development of the thoughts contained in it are seldom traced back to their ultimate roots.

6. ARRANGEMENT.

The arrangement of the different sections of the Epistle corresponds with its purpose of offering to Jewish-Christian readers a justification of the Pauline gospel to the Gentiles. The kernel of the Epistle is contained in the first eleven chapters, and this first part again falls into two rather unequal divisions. The first

division (i.—viii.) proves the religious right of the Gentile mission free from the Law by the exhibition and establishment of the “Righteousness of God,” in opposition to the supposed Righteousness from the Law. The second division (ix.—xi.) seeks to remove the contradiction between the practical result of the Pauline mission to the Gentiles and the religious ideas of the Old Testament.

The first division falls, again, into two sub-divisions. After the introduction (i. 1—15) and the statement of the theme (i. 16, 17), Paul proceeds immediately to approve the “Righteousness of God,” revealed upon the cross of Christ, to the *religious* consciousness of the Jewish Christians (i. 18—v. 21). This he does, in preparation for what afterwards follows, by showing that as a matter of fact both Gentiles and Jews are equally incapable of becoming righteous before God by their own works, and so at the same time disputing every supposed superiority of the Jews (i. 18—iii. 20). He shows, first of the Gentile portion of humanity (i. 18—32), then of the Jewish (ii. 1—iii. 20), that by their unpardonable iniquity they have fallen under the divine wrath. The Apostle then passes on to the statement of the substance of his gospel, developing, in opposition to the supposed righteousness from the Law, the *nature* of the “Righteousness of God” which is imparted by the expiating death of Christ, and given by grace to all believers (iii. 21—26). In the next place he proves from the nature of this “Righteousness of God,” or righteousness from faith, the equal rights of the believing Gentiles with the believing Jews (iii. 27—30); and then he proves this equal righteousness of faith for Jews and Gentiles from the Law itself, especially by the history of Abraham, the ancestor of Israel according to the flesh (iii. 31—iv. 25). Finally, in setting forth the *result* of the “Righteousness from faith,” viz. peace and reconciliation with God, established by the death of the Son of God, the Apostle shows, at the same time, that with this very reconciliation the believers have also been made participators in the hope both of future deliverance from the judg-

ment which threatens transgressors of the Law and also of life in the Messianic kingdom; a hope which is assured to them by the *life* of the risen Son of God (v. 1—11). An historical foundation of the new religious system, as the issue of the whole previous discussion, forms the conclusion of the first sub-division, a practical demonstration of the principle of the divine order of salvation, whereby righteousness and life, no less than formerly sin and death, are transferred from the one to the many without any co-operation of their own (v. 12—19). In this universal historical survey, the Law only retains the significance of a temporary institution, between the time of Adam and the time of Christ, simply intended to increase sin (v. 20, 21).

In the second sub-division (vi.—viii.), this new system is defended from the *moral* objections which the Jewish consciousness raises against it, and accordingly the moral side of the conception of righteousness and life through Jesus Christ is still further developed. In the first place, it is shown that by the very baptism into the death of Christ, in which is completed the transference of the death of Christ to them, and so the death of their own “flesh,” those who have been baptized therein have themselves died unto sin that they might henceforth live with the risen Christ; and that the power of sin over them has therefore been destroyed in baptism. Thus the false inferences of Jewish Christianity are self-confuted (vi. 1—14); for, from the very time when the believers ceased to be under the Law, the place of subjection to sin has been taken by the “service of righteousness,” the service of the risen Christ, which is a service of the spirit and not of the letter, and therefore the divine gift of grace communicated through Jesus Christ leads to eternal life, just as sin, which is made effective by the Law, leads to death (vi. 14—vii. 6). Although the Law is holy and good, yet sin takes occasion from the Law to excite man to transgression and to bring death upon him. For by virtue of his fleshly nature man has been sold under the dominion of sin and must obey it, against his own better knowledge and will. From this servitude,

however, emancipation from this fleshly body, which is subject to death, has delivered us through Jesus Christ (vii. 7—25). Then follows the exposition of the new order of life into which the baptized have entered by the gift of the spirit, which has been imparted to them in baptism at the same time with the imputed righteousness. Those who have died with Christ unto sin have been raised by the spirit of the risen Christ to a new life in the spirit, in which the moral demands of the Law are actually fulfilled. And this same possession of the spirit is at the same time the pledge of their future resurrection (viii. 1—13). By this spirit, namely, they are sons of God and heirs of future glory (viii. 14—30). At the same time it is also shown that those who have become participators in the imputed righteousness and life in the spirit of Christ are actually exempt from condemnation before the Law; and being already in loving communion with Christ, and through Christ with God, they can no more be robbed of the glory of the future life (viii. 31—39).

In the second division of the first part of the Epistle the Apostle applies himself to the task, which is required both by the disposition of his readers and his own feelings (ix. 1—5), of removing the offence which the practical result of the Pauline-Gentile mission gave to the Jewish-Christian mind. The fact that, instead of the whole nation of Israel, only a fragment, mixed with a large number of Gentiles, has been called to the Messianic salvation, appears to undermine the promise of God. In opposition to this, the Apostle seeks to make the undeniable fact intelligible on the ground of the almighty will of God and His order of salvation. In the first place, he rejects the Jewish conception of the promise given to the people of Israel (ix. 6—29). Hence he first shows that that promise by no means refers to all who belong by natural descent to the people of Israel, but simply to those who are chosen by God's free almighty will (ix. 6—13), and he rejects every human objection to this almighty will as absolutely unjustified (ix. 14—21). He then makes the application of this to the case in point with a reference to the Old Testament Scrip-

ture, which has already foretold the calling of the Gentiles and the deliverance of a remnant only of the people (ix. 22—29). Then he comprehends the actual fact that the Gentiles have been called and the Jews rejected, from the nature of the saving will of God itself, according to which “righteousness” is to proceed, not from the Law, but from faith (ix. 30—xi. 10). This saving will the Gentiles have obeyed, but the Jews have not. The latter, indeed, instead of obeying it, have taken offence at Christ, and therefore, with all their zeal for God, have not perceived that righteousness from faith has taken the place of the Law (ix. 30—x. 4). While the Law preaches righteousness from works, the righteousness of faith demands faith in the Messiah descended from heaven and arisen from the dead (x. 5—10). This faith is to make all without distinction, both Jews and Gentiles, righteous, and therefore has been preached unto all (x. 11—15). It is not, therefore, because of its ignorance, but because of its disobedience to the saving will of God, that Israel has failed to attain salvation (x. 16—21). Hence God has not, as some might suppose, rejected his people, but He has graciously chosen for Himself a remnant of the people. The rest have not obtained what they strove for, because perception of the saving will of God was closed to them (xi. 1—10).

But while, according to this, both belief and unbelief have their source in the counsel of God, this counsel itself is finally referred to the divine order of salvation, in which the exclusion of the Jews appears as a temporary means to attain the final end, namely, the salvation of all (xi. 11—36). The fall of Israel has become the salvation of the Gentiles, as conversely the calling of the Gentiles is to excite Israel to imitation (xi. 11, 12). Let the Gentiles be careful, then, not to be overboastful of the salvation which has befallen them (xi. 13—24). The solution of the difficulty is found, therefore, in the ultimate purpose of the saving will of God, viz. that all, both Jews and Gentiles alike, should finally appear as disobedient, in order that all might owe their deliverance simply to the pitying grace of

God (xi. 25—32); an argument which is finally wound up by the praise of the wonderful ways of divine wisdom (xi. 33—36).

To this exposition and justification of the Pauline gospel is added in the second part of the Epistle a series of special exhortations and warnings occasioned by the circumstances of the community at Rome (xii.—xiv.) The general exhortation to walk according to the light they have attained, for the sake of the mercy they have experienced, culminates at once in a warning against self-exaltation, inasmuch as all are members of the same body. Each should serve the whole with the spiritual gift entrusted to him. Each, in true brotherly love, in showing to every other the respect due to him, in brotherly sympathy and assistance, in concord, peaceableness, placability, gentleness even towards enemies, must fulfil the will of God (xii. 1—21). Then follows the admonition to obedience to the Gentile rulers (xiii. 1—7); and then the Apostle, passing on from the general thought that one ought to pay to every man the honour due to him, immediately returns again to the recommendation of brotherly love as the true fulfilment of the Law (xiii. 8—10), and he justifies this demand by pointing out the approaching dawn of the Messianic kingdom (xiii. 11—14). The Epistle concludes with an application of the general exhortation to mutual love and tolerance, to the special position of the community in Rome, and particularly to the relation between the “strong” and the “weak” in the faith, the latter of whom regard the eating of flesh or drinking of wine as defiling, and make a distinction between holy and profane days. The former are required not to despise the latter, and the latter are warned not to judge the former, since in this matter each one must follow his own conscientious personal conviction, and must only take care that all he does be done in the service of the Lord and for the edification of the community of Christ. But if a brother be induced to act against his own conviction, then he is led away to sin (xiv. 1—23). Probably by those who are “weak” we are not to understand the Jewish-Christian readers of the Epistle generally, but members of the

society of *Essenes*, who had been converted to the Messianic faith, and who can certainly only have formed a minority of the Christian community in Rome.

The two last chapters form an appendix, which there are serious difficulties in the way of accepting as having originally belonged to the Epistle to the Romans. At the beginning it appears to be only a continuation of the previous line of thought (xv. 1—7); but it soon goes back to the general question of the relation between Jews and Gentiles (xv. 8—13). It then proceeds to excuse the over-bold language of the Epistle, and provides against any misunderstanding that might arise from the impression that Paul intended to come to Rome as a teacher, saying that he only means to pay a passing visit there (xv. 14—32). The conclusion consists of commendations, greetings, a parenthetic warning against false teachers, and a benediction (xvi. 1—27).

With the exception of the two last chapters, the genuineness of the Epistle is beyond all doubt, and as yet has never been questioned by any one.

THE EPISTLE TO THE ROMANS.

i. 1—7. *Address and Greeting.*

IN accordance with Greek epistolary style, the name of the person who sends the salutation stands first, then the persons to whom the letter is addressed, and finally the salutation (ver. 7). Here the sender of the greeting describes himself at considerable length. Paul calls himself first a *servant of Christ Jesus*, i.e. a man who is concerned, in the whole work of his life, not with his own honour, but with the service of the Messiah Jesus. Then he adds, as a more exact definition of his calling, “an appointed apostle, separated to preach the gospel of God” (comp. Gal. i. 1, 11 sq., 15 sq.). Paul’s rank as an apostle was the very thing that the Jewish Christians disputed (see Introd. to this Ep.) The utmost they would allow him was the name of a “teacher of the Gentiles.” The more emphatically, therefore, does Paul here assert, with a distinct view to his Jewish-Christian readers, that he is by special divine appointment a genuine apostle, with an authority fully equal to that of the twelve. *Gospel of God* is the joyful message that comes from God. It signifies not simply the news of the Messiah having appeared, but of the Messiah crucified and risen from the dead, and of the “righteousness of God” imparted to us by his death on the cross.

1. *Jesus Christ*, should be “Christ Jesus.” *Called to be an apostle*, should be “an appointed apostle.”

2—6. The contents of this gospel are more closely defined. In the first place (ver. 2), Paul emphasizes the fact that to those who are acquainted with the sacred writings of the Old Testament there should be nothing strange in this gospel, since God has in fact announced it by his prophets.

2. *In the holy scriptures*, should be “in sacred writings.”

3, 4. Read, “Concerning his Son who was born of the seed of David according to the flesh, and constituted Son of God with

power (strictly in power, i.e. in a miraculous manner) according to the spirit of holiness, in consequence of his resurrection from the dead, namely, Jesus Christ our Lord, by whom," &c.—The substance of this gospel, which has been promised before by God, is the *Son of God*. He is in his earthly and human manifestation "Son of David," but in his higher nature "Son of God." Hence the two designations, Son of David and Son of God, are related to one another as lower and higher. He is the former "according to the flesh," the latter "according to the spirit." We have here the contrast contained in a two-fold mode of existence of the Son of God,—a lower which he has assumed, although it is foreign to his nature, and a higher which belongs to his nature, and with which (in distinction from his existence "in the flesh") he has been invested since, or in consequence of, his resurrection. But these two modes of existence are not related to one another simply as a "human nature" and a "divine nature," but as the earthly humanity to the heavenly. In opposition to the Jewish-Christian conception, in which "Son of God" is simply a title of honour given to the Messiah, who is earthly and human, but endowed with the Spirit of God, Paul regards the earthly and human appearance of the Messiah only as the vesture assumed by his super-terrestrial or heavenly personality. The "Son of God" was "born (strictly, *became*) [E.V. "was made"] of the seed of David according to the flesh." He assumed the earthly human form of existence only temporarily and as a thing altogether foreign to him (comp. Rom. viii. 3; Gal. iv. 4; 2 Cor. viii. 9; 1 Cor. xv. 47). Hence that which is to the Jewish Christians the highest sign of the Messiah—his descent from David's royal race—is to Paul only the lower manifestation of a far higher personality. He is David's son only "according to the flesh." But "flesh" and "spirit" are standing antitheses. The former denotes properly the body of man as animated matter; hence the earthly and, as such, temporary existence of man generally, which has its natural basis in the animated body. The latter denotes, not the spirit of man as opposed to the perishable body, but the spirit of God, which as a super-terrestrial Ego must first be implanted from above in the natural carnal man in order to render him capable of imperishable life. But while earthly men are by nature flesh, the heavenly

man, Christ (comp. 1 Cor. xv. 47), is by nature spirit. The former only *become* sons of God by the implanting of the "holy spirit." The latter *is* Son of God by nature, "according to the spirit of holiness," which means, not the spirit which makes holy, but the spirit, the essential nature of which is holiness.—"And constituted son of God," &c.: The miraculous power of God has awakened from the dead Jesus Christ the crucified; and he is thereby actually invested with Sonship to God, which is the natural right of the heavenly man, inasmuch as now at last having laid aside again his earthly, fleshly body, he gives tangible evidence of his spiritual nature to the believers, as the Risen, and makes himself known to them as the "Lord." As such he had appeared to the twelve and likewise to Paul in a shining heavenly body.—*Jesus Christ our Lord*: The name Jesus stands first here (whereas we have "Christ Jesus" in ver. 1) because the apostle is speaking of the historical personality in which the eternal Son of God appeared. But Jesus Christ is not *our Lord* until he has arisen from the dead. "Lord" is the standing periphrasis for the name of God in the Old Testament. Paul was the first to select this word to denote him in whom the nature of God, i.e. "the spirit of holiness," has been personally revealed to us, and through whom this same nature has been imparted (in baptism) to the believers also.

5. *For obedience to the faith* [lit. for obedience of faith]: i.e. "in order to establish the obedience of the faith." From the description of the person of him with whom the gospel deals, Paul now turns back to the thought contained in ver. 1; that he has been called to proclaim this gospel. Through this Lord himself, Paul, just as much as the other apostles, has received "grace and apostleship." By the word "apostleship," the special grace which had fallen upon him is at once exactly defined. But the divine purpose of his endowment with the apostolic power which is given by the grace of God is to establish "obedience of faith," i.e. obedience which consists in faith, among all people. Faith in the gospel is in its very nature obedience in regard to the divine plan of salvation revealed in Jesus Christ.—*Among all nations*: Gentiles and Jews without distinction, because the earthly human descent is a matter of indifference in view of the divine plan of salvation. From his call to be an

apostle of Jesus Christ to all nations, Paul derives (ver. 13) his obligation to preach the gospel to the "nation of the Romans" also. But any one who would infer from this that our Epistle was therefore designed especially for Gentile Christians, would ignore the fact that the mixed composition of the Roman community at that time of Jews and Gentiles could not in any way alter Paul's commission to preach to the Roman nation.—*For his name*: so that his name may be acknowledged by them also. The name of Jesus Christ is his name of *Lord*, by virtue of which he is the object of faith.

6. Read, "Among which (nations) ye also are called ones of Jesus Christ's;" i.e. Ye also are persons who have been called from their number, and belong to Jesus Christ, and hence are made participators in the salvation which is imparted through him. The recipients of the Epistle are purposely treated, in spite of their Jewish customs, simply as Romans.

7. Read, "To all the beloved of God that are in Rome, saints who have been called," &c. This verse must be taken in immediate connection with ver. 1. It names the recipients of the letter, and contains the opening salutation. The Epistle is addressed, not to all Romans, but to all the beloved of God and called saints, i.e. to all believers, who are in Rome. *Beloved of God* are those who have experienced the reconciling love of God in Christ (Rom. v. 5), and they receive the name of saints, not because they are morally perfect, but because through baptism in Christ they have been consecrated and dedicated to God. In a similar sense the name of the Holy People is given to the people of Israel in the Old Testament, inasmuch as it is consecrated to the God of the Covenant, as his possession.—*Grace to you*, &c.: The apostolic blessing, in which the Greek and the Oriental salutations are combined, and a deeper meaning is put into them. *Grace* is the divine favour which grants, maintains and increases the true spiritual welfare, the spiritual possessions of the divine kingdom. *Peace* is the peace of those who are reconciled with God, the highest of all the gifts of grace (Rom. v. 1). But every kind of peace or prosperity which the believers enjoy has its ultimate source in *God our Father*, and is practically imparted to them by *the Lord Jesus Christ*. The name of *Father* for God is the peculiarly Christian appellation, in distinction

from the Jewish name of *Lord*. Through Jesus Christ it has become the standing designation of God, and the expression of the new religious relation to him in Christianity, which was personally realized in Jesus himself, and through him is also established in all believers. The Fatherhood of God, and the sonship to God are thus correlative ideas. But that which was to Jesus a moral and religious relation, Paul takes as an essential relation. To him, God is the Father of our Lord Jesus Christ, inasmuch as “the spirit of the Father,” or “the spirit of holiness,” constitutes the eternal essence of the Son. But he is *our* Father, inasmuch as we have become participators in the spirit of sonship by faith in the Son himself (who testifies to us of God’s reconciliation with us, and works in us a new divine life), and hence participators also in the same nature with the Father and the Son.

i. 8—15. *Introduction.*

Thanksgiving to God for the faith of the Romans, and expression of the wish to preach the gospel to them also.

8. *First*: The second thing that Paul has to say to the Romans follows in ver. 10. On other occasions also the apostle usually begins his epistles (except Galatians) with thanksgiving for the faith of the community.—*Through Jesus Christ*: The good for which the apostle gives thanks to his God is conveyed through Jesus Christ.—*Your faith*: i.e. “that you are Christians.” The existence of a Christian community in the imperial city is a thing that must have been quickly made known on all sides.

9. *For God is my witness*: asserts the sincerity of his thanksgiving to God. Similar forms of asseveration are found elsewhere in Paul’s writings (Rom. ix. 1; Gal. v. 3; 2 Cor. xi. 31, &c.).—“In my spirit”: in distinction from the Jewish service of God, which was a service in the flesh.—*That without ceasing*: lit. “how incessantly.”—*I make mention of you*: “I am mindful of you,” i.e. in my prayers.

10. Explanation of the tenor of the apostle’s incessant remembrance of the Romans in his prayers. *If by any means, &c.*: properly, “If sometime I should at last succeed through the will of God in coming to you.” The journey to Rome, then, is so important to the apostle that he keeps it continually in his prayers. To preach in the imperial city appears to him the final

goal of all his missionary activity. Rom. xv. 24 is very different from this.

11. The reason of his yearning for the Romans is the intention, which he cherishes, of imparting to them *some spiritual gift*; strictly, “some spiritual gift of *grace*.” He means the advance of the Romans in spiritual knowledge, and more definitely in the knowledge of the “word of the cross” (see Introd.).—*May be established*: viz. by the Holy Spirit, the author of the “spiritual gifts of grace,” for the imparting of which the apostle is only the instrument.

12. This verse further explains the expression, *be established*, and shows that the confirmation in the faith is to be mutual. As Paul on his side intends to bring a spiritual gift to the Romans, so, on the other hand, he hopes to be confirmed and quickened in his faith by the life in faith of the Romans.—*Comforted* should be “quickened.”

13. The apostle considers the result of his preaching under the figure of a harvest. But the result he hopes for is nothing else than the bringing of the Romans to the understanding of *his* gospel.—*Among you also*: i.e. in the nation of the Romans, in whose number Paul reckons the Jews who had settled there, some of whom probably had even received the Roman citizenship (see note on ver. 6).—[*Let*: old English for “hindered.”]—*Among other Gentiles* should be “among the rest of the nations.”

14, 15. Here we find the obligation which he feels within him to bring his gospel to the nation of the Romans. The call which he has received lays upon him the general obligation to preach to all, without distinction of nationality or of degree of culture; and he on his part has resolved to go to the Romans.—*As much as in me is* [i.e. as far as it lies in my power]: in distinction from the hindrances which are beyond his control.

FIRST PART. i. 16—xi. fin.—*Doctrinal.*

i. 16, 17. *Statement of the Theme of the Epistle.*

16. *For I am not ashamed of the gospel* [the words of *Christ* are not found in the oldest MSS.]: These words lay down the intention of preaching this gospel to the Romans, and thus form the transition from the introduction to the theme of the Epistle. Although the word of the cross is to the Jews a stumbling-block

and to the Gentiles foolishness (1 Cor. i. 23), the apostle will not on that account be frightened out of preaching it.—*The power of God*: “a power of God” (comp. 1 Cor. i. 18). The gospel or the word of the cross is itself designated a saving power of God, for it is the will of God himself for the salvation of men which has been revealed, and needs only to be accepted by men for their salvation.—*Power of God (leading) unto salvation to every one that believeth*: The gospel is called a saving power inasmuch as it delivers the believers from destruction, from the divine judgment and eternal death, makes them partakers of justification or the forgiveness of sins, and of the new life in communion with Christ, and thereby assures them even now of their part in the future “life,” or of citizenship in the impending Messianic kingdom. But the gospel proves itself to be such a saving power for *every* believer, whether he be a Jew or a Gentile.—The word “*first*” is found in most of the MSS., but has been erroneously introduced from ii. 9, 10. That the Jews should have a more immediate right to salvation than the Gentiles, is a thought that Paul disputes as emphatically as possible throughout the whole Epistle.

17. The complete equality of Jews and Gentiles in the Messianic kingdom is now more exactly established by the conception of the *righteousness of God*, the fuller development of which forms the substance of the whole Epistle. This *righteousness of God* (i.e. the righteousness which God gives by his grace) stands opposed to man’s own righteousness or the righteousness which is of works. It assumes that, according to the divine plan of salvation, there is no human excellence or human merit, in virtue of which God could declare man righteous, i.e. in a right state and well-pleasing in his eyes. It is of the very nature of this “righteousness of God” that it is given only by grace and on the ground of the reconciliation established by God himself in Christ. Hence it is not earned but given; more exactly, it is an imputed or attributed righteousness, an absolution of man from his guilt and punishment before God, and hence from the curse with which the Law threatens every transgressor. In a word, it is not so much an *inner moral condition* of man, which could be regarded by God as sufficient for him, as a *new religious relation* to Himself in which God places man, and which stands to the

new moral life in the relation of cause to effect. Finally, the condition under which the "righteousness of God" is realized is *faith*, in distinction from the works of the Law, i.e. a self-surrendering trust in the divine plan of salvation revealed upon the cross of Christ. This faith, as understood by Paul, is of course in the first instance a conviction of the miraculous power of God, who has awakened the Crucified to life, and thereby has testified that the crucifixion of the Messiah was a means of reconciliation for our sins appointed by God himself. Religiously and morally, however, this faith is the unconditional surrender of the natural finite and sinful self to the divinely appointed salvation historically revealed in Christ, by which surrender man renounces all power and merit of his own before God, and just by so doing lays himself open to the working of the divine spirit in him, that spirit which inwardly promises to him reconciliation with God, and works in him as the power of the new divine life.—*Revealed*: Hitherto the righteousness of God has been something hidden or veiled. Since the death of Christ upon the cross, however, the veil has been removed (comp. 2 Cor. iii. 14 sqq.).—*From faith to faith*: Springing from faith it continually begets new faith. It assumes faith, inasmuch as only faith can comprehend it, and it leads again to faith, inasmuch as the preaching, in faith, of the justification which is of faith, brings to the gospel more and more who have faith. The interpretation that the life of faith in the justified itself advances to ever higher and higher stages, is not probable. In that case, faith would have to be taken the first time as the beginning of the life of salvation, and the second time as its end. But faith with Paul is always simply a means, of which "righteousness" is the end, and never the final aim of the life of salvation itself.—*As it is written* (Hab. ii. 4): It is thus shown that the righteousness which is of faith is founded in the scripture of the Old Testament.—*The just shall live by faith*, should be "The man who is just by faith shall live." The passage in Habakkuk is literally, "The just man shall live by his faithfulness," i.e. by his fidelity to the divine will he shall obtain salvation. But the Greek version of the Old Testament rendered the word which means "fidelity" or "faithfulness" as if it were "faith," and this has caused Paul to understand it of righteousness which is of faith, and to connect the words "by

faith," not with the verb "shall live," but with the noun "the just man." Paul has taken the same prophetic utterance in the same way in Gal. iii. 11.

i. 18—viii. 39. *First Division of the First Part of the Epistle.*

An exposition of the righteousness which is of God in opposition to the supposed righteousness which is of the Law.

i. 18—v. 21. *First Sub-division.*

The thesis of the first division established and developed for the *religious* consciousness of the Jews.

i. 18—iii. 20. *First Section.*

The impossibility of a righteousness which is of the Law proved by the fact of the like unrighteousness of Gentiles and Jews, and the sway of the divine wrath over both alike.

i. 18—32.

The wrath of God upon the unpardonable iniquity of the Gentile world.

The apostle, developing first of all the idea of the *unrighteousness of men* as the hypothesis of the "righteousness of God," begins with the Gentiles, whose sinfulness he depicts in the strongest colours. He has in view, however, not simply a comparison between Gentiles and Jews. He aims from first to last at the latter. Hence even this description (i. 18—32), which to a great extent applies only to the Gentiles, is purposely made so general that the Jews also may recognize themselves in it; and then (ii. 1) he suddenly turns upon the latter themselves. In the description of the state of the Gentile world, the chief stress is laid upon the thought that the Gentiles have sinned against that divine will which was known no less to them than to the Jews, and are therefore without excuse. The Jews, then, in their Law have no advantage over the Gentiles, and, conversely, what makes the Gentiles so culpable is the very same thing that is found among the Jews also.

18. This verse is immediately connected with ver. 17.—*The righteousness of God* is the only way of salvation, because all men are unrighteous, and have therefore incurred the divine wrath due to their own action. *The wrath of God* and *the righteousness of God* stand, therefore, in opposition to one another. While the

latter was revealed in the gospel of the cross of Christ, the former is practically revealed by the fact that God punishes the *unrighteousness of men* with all the misery of sin, and thus brings to light their complete incapability of righteousness by their own works. The wrath of God which rests upon pre-Christian humanity because of the unrighteousness in which it has involved itself, here stands in contrast to the grace of God revealed in Christ; and the fact that this wrath extends to the whole human race before Christ, is established in order to prove thereby the necessity of justifying grace (or the righteousness which God gives). Like its opposites, love and grace, this wrath of God is, according to the scriptural view, an inner attribute of the divine mind. In its operation it is identical with the divine justice which will be especially, but not solely, revealed in the last judgment (Rom. ii. 5, v. 9, xiii. 5). Here, as the use of the verb in the present tense shows (*is revealed* should be "is being revealed"), it is the wrath of God in its present action that is meant. According to the teaching of the Old Testament, the wrath of God is directed especially against Israelites who are unfaithful to the Covenant. For Paul, both Jews and Gentiles alike fall under the divine wrath, because both have sinned against the divine will revealed unto them. Hence he proceeds to state universally that this divine wrath is being revealed *against all ungodliness and unrighteousness of men*.—*From heaven*: The revelation of the wrath of God is a supernatural revelation of His almighty will from above. What it consists in is explained in ver. 24.—*Who hold* (i.e. "possess") *the truth in unrighteousness*: i.e. who know what the will of God is, and yet act contrary to it. This thought gives the clue to the whole argument of the first two chapters of the Epistle. The translation, "hinder," or "limit," which is sometimes given instead of "possess," is contrary to Paul's usual phraseology and to the context.—*The truth* is the divine will manifested in the works of God, as vv. 19 sqq. show. The thought and action of men is, however, practically opposed to this divine will which is so well known to them.

19. This verse establishes the thought that they actually possess the truth, and that their unrighteousness is therefore unpardonable.—*That which may be known of God*: lit. "that which is known of God," i.e. his knowable and actually known will, or

the moral order of the universe. This is the same that was previously called "the truth."—*In them*: What is meant here is the revelation of God in human consciousness.

20. *For the invisible things of him*: God's nature is in itself concealed from men. Nevertheless, it is perceived from what He does [*by* = "by means of" or "through"], i.e. spiritually, and indeed has been thus perceived ever since the creation of the world (*from* = "since"), so that all men—the Gentiles as well as the Jews—know the truth and the will of God, and none may excuse himself on the ground of ignorance.

21. *Because that, when they knew God, they glorified him not as God*: This knowledge of God, which is here ascribed to the Gentiles, is graven in the conscience of men, and is not erased in them even by sin and the worship of false gods. Notwithstanding all the darkening of their understanding which has resulted from their sin, this divine consciousness cannot be entirely extinguished, and upon it their moral guilt rests if they still withhold from this God the honour due to Him.—*Became vain in their imaginations* (or "thoughts"): inasmuch as their thoughts were turned to that which is vain and worthless, i.e. to the worship of worthless idols.—*Was darkened*: how, is explained by what follows, viz. inasmuch as by the worship of creatures they withdrew from the Creator the honour due to Him, and thus acted not only unpardonably, but also unreasonably.

22. Comp. 1 Cor. i. 19 sqq. The presumption and self-deception of philosophy was widespread, especially among the Greeks.

23. Comp. Ps. cvi. 20.—*And changed the glory, &c.*: properly, "And exchanged the honour due to the imperishable God for the likeness of the image of a perishable man," &c.; i.e. instead of worshipping the imperishable God, they have worshipped images of men and beasts which they have themselves made. Those in the form of men are more especially the Greek deities; those in the form of beasts are Oriental. Not only the Egyptians, but also other Eastern nations, had images of the gods in the form of eagles, serpents, lions, bulls, &c.

24 sqq. Here the penalties are depicted which the divine wrath has appointed to the Gentiles for their departure from the truth. The sins now enumerated are regarded as the divine penalty which overtook the foolish and unreasonable idolators

because of their denial of the imperishable God (see ver. 25).—*Uncleanness*: especially unchastity, and above all the unnatural unchastity in vogue among the Greeks.—*Through* (properly “in”) *the lusts of their own hearts*: the slumbering evil desires were roused to action, because the fear of the true God and His holy will was lost in them. But this connection between idolatry and a life in sin and shame has been divinely appointed.

25. The reason why they have fallen into these sins is repeated.—*The truth of God*: the truth, revealed by God himself, that He alone is worthy of divine honour.—*Into a lie*: strictly “into the lie,” i.e. into the ideas of gods in the form of men and beasts, falsely conceived in opposition to their better knowledge and conscience.—*More than*: strictly “along past,” i.e. “instead of.”

26. This verse takes up the thought of ver. 24 again, putting the most horrible of all forms of unchastity first.

27 *That recompense of their error*: The error is the religious error mentioned in vv. 23, 25. The recompense or retribution which has fallen upon them through the judgment of God is the vice here mentioned.

28 sqq. The picture of specially abominable individual sins is here extended, in conclusion, to a comprehensive picture of the sinful corruption of Gentile humanity.—*Even as they did not like to retain God in their knowledge*: that is to say, they know well enough what the will of God is, but they do not like to think about it.—*Reprobate*: i.e. “rejected;” a mind condemned in the sight of God. From sinful lusts has sprung, by the judgment of God, a tendency of thought and will rejected by God.—*Not convenient*: i.e. “unseemly.”

29 sqq. A closer description of the disposition and conduct of those who do what is not seemly.—*Filled with all unrighteousness*: This is the general sentence (comp. ver. 18), which is then worked out in detail. The actual manifestations of “unrighteousness” which are enumerated, all refer to the social intercourse of men with one another.—*Fornication*: the best MSS. omit.—*Covetousness*: properly “greediness.”—*Debate*: “strife.”

30. *Haters of God*: properly “hated of God,” infamous.—*[Despiteful*: properly “wanton.]”—*Disobedient to parents*: The duty of childlike reverence for parents stands highest among all duties to others.

31. *Implacable* should be omitted.

32. Here the whole line of thought is brought to its proper conclusion: Although they know that God, in accordance with His moral order will punish those who commit such sins with eternal death, yet they commit them; and they do this, not, as might be supposed, because evil desire overcomes them for the moment, but because they delight in sinning. The delight in the evil which others do, shows an audacity, therefore, greater than the audacity of one's own conduct.—*Judgment*: the just divine sentence.—It should be noticed that, from ver. 28 onwards, the special reference to vices peculiar to the Gentiles ceases, and we have a general picture of pre-Christian humanity. The way is thus sufficiently prepared for the transition to the Jews in the following chapter.

ii. 1—iii. 20.

The divine wrath upon the unpardonable unrighteousness of the Jewish people.

The proposition, that every one who offends against the divine will, contrary to his own better knowledge and conscience, has incurred the divine wrath, illustrated by the example of Gentile humanity, is now applied (ii. 1) to the Jews. Indeed, the whole previous discussion aims at them, since it is in opposition to the Jewish-Christian view that the impossibility of righteousness from the Law is to be proved. In the first place (ii. 1—10), it is shown generally that the principles, according to which God appoints reward and punishment, hold good for the Jews just the same as for the Gentiles. In the next place, the supposed superiority is rejected, which the Jews base partly upon the possession of the Law (ii. 11—24), partly upon circumcision (ii. 25—29), and partly upon the promises of God which have been committed to them (iii. 1—8). Finally, from the equal unrighteousness of the Jews with the Gentiles, to which Scripture also testifies, the fact is proved that no righteousness can be attained from the works of the Law (iii. 9—20).

ii. 1—10.

The principles according to which God punishes or rewards are entirely the same for the Jews as for the Gentiles.

1. *Therefore*: i.e. because the liability to punishment (according to i. 18—32) is due to the fact that one sins although aware

of thereby incurring the penalty of death.—*Whosoever thou art that judgest*: This is addressed to the Jew as distinguished from the Gentile. The Jew, in his pride because of the Law, declares the Gentiles to be “sinners” who receive only their deserts in the divine judgment with its punishment; but he does not consider that he himself stands altogether in the same condemnation with the Gentiles. Purposely, however, the Jew even here is not yet expressly mentioned, but, as in i. 18—32 Paul has given a general description, so he now expresses a general principle. And as in the former case the Jew is intended to recognize himself in the Gentile mirror, so here he is intended to feel that what is said about the man who judges applies directly to him.—*Thou condemnest thyself*: Thy judgment of others becomes a condemnation of thyself. When any one judges, he recognizes the universal validity of the moral standard. If, then, he does the same as the man who is judged by him, his own sentence rebounds in condemnation upon himself. The Jew does *the same things* as the Gentile whom he judges, because he too sins against his own better knowledge and conscience.

2. *According to truth*: i.e. it corresponds with the actual conduct of men. This verse contains the minor term of an incomplete syllogism, which fully expressed would stand thus: He who does that for which he judges others condemns himself. But we know that God’s judgment is just and in accordance with the actual state of things. Therefore upon him who judges others the same divine penalty will fall of which he himself recognizes the justice in the case of the others.

3. But if the divine judgment is in accordance with the truth, how canst thou, who doest the same as those who are judged by thee, think that thou art able to escape from it?—*O man that judgest and doest the same*: emphatically repeated. On the ground of these two facts, the Jew is convicted of having also incurred the penalty of death.

4. *Or despisest thou*: It shows contempt for the divine goodness when man thinks that he may reckon on it and sin with impunity, since it is only intended to bring sinners to repentance.

5. From the question in ver. 4, Paul lets the reader himself infer the answer, that one thus unrepentant may not rely upon God’s goodness, and now he sets this forth himself most emphatically.—[*Against*, i.e. “for,” lit. “in.”]

6. Almost word for word from Psalm lxii. 12.—If the principle of recompense according to works is here set up in apparent inconsistency with the gospel of the righteousness of faith, we must observe that Paul's present purpose is to lead the Jewish mind to the admission that punishment and reward are accorded to the Jews and the Gentiles according to the very same principles. The religious question, whether any one can participate in eternal salvation at all without faith in forgiving grace, is not at present under consideration. Looking at the matter simply from the Jewish point of view, it follows from what has been said that if God requites men according to their works, the Jews have no pre-eminence over the Gentiles, but are just as much subject to condemnation as they. But in order to compel the Jews to acknowledge this, Paul must here assume the moral responsibility of man, and therefore the possibility of good works. It should be noticed at the same time that in other passages, where Paul is not directly concerned with the question of doctrine which leads him to place righteousness of faith in opposition to righteousness from works, he freely regards works as the standard of the divine judgment (see 1 Cor. iii. 13 sqq., ix. 17; 2 Cor. v. 10, ix. 6; Gal. vi. 7 sq.; and also the passages in which the apostle encourages his readers to "good works," 2 Cor. ix. 8; Gal. vi. 9 sq., &c.). While, from the religious point of view, "good works" are altogether impossible to the natural finite and sinful man, apart from that which God works upon him and in him, after all the moral consideration remains, that the worth of a man depends upon his moral conduct. At the same time it is of course understood that it is not mere outward performances that are meant by "works," but diligent action arising from a truly moral disposition; and, on the other hand, the question under what religious conditions this disposition arises in man, is not here considered. Where we are not concerned with the statement of a general religious system, but with the special determination of the actual relations of the moral life, this purely moral consideration has its proper place, not only in regard to Christian, but also pre-Christian humanity. It should further be noticed that where Paul speaks in this general moral sense of recompense according to works, he never speaks of them as works "of the Law," while he almost always makes this addition

in dealing with justification by faith, as the new way of salvation opened to us through Christ (comp. Rom. iii. 20, 28; Gal. ii. 16 sq.).

7. To him who in this faithful fulfilment of duty strives after glory and honour with God and after immortality, God will give eternal life as the reward which he strives for in the right and divinely appointed way.

8. *Contentious*, should be "boastful." The original word means properly one who works only for the sake of his own advantage; hence intriguing, "boastfully exalting oneself over others." It contains a side reference to the Jews, who in their supposed righteousness exalt themselves above the Gentiles.—*And do not obey the truth*: who yet, in spite of their boasting, do not obey the divine will which they know.

9, 10. These verses sum up with emphasis, in inverted order, the statement of recompense according to works just given.—*Upon every soul of man*: the *soul* or the interior of the body is here considered, as the seat of the sensible life.—*The Jew first* (or "especially"): the Jews are placed first because they boast of their pre-eminence over the Gentiles, and hence the apostle purposely speaks here of the punishment of the wicked first, and then of the reward of the good.—*Glory, honour*: this of course refers to the final judgment.—*And peace*: the divine peace of the kingdom of God.

ii. 11—iii. 8.

Rejection in detail of the supposed superiority of the Jews.

ii. 11—24.

Rejection of the supposed superiority on account of the possession of the Law.

11. This verse contains the general proposition which is carried out in greater detail in what follows. It is connected with vv. 9, 10, as the ground of what is there stated; the Jews have in no way any superiority before God, since with God there is no respect of persons at all.

12. The general proposition is established by its application to the Jews and the Gentiles. Although the former possess the Law and the latter do not, yet the moral responsibility, and therefore the relation between sin and punishment, is the same for both. Here, in accordance with the final purpose of the whole section, recompense is taken exclusively as the infliction

of penalty. The Jew is to be convinced that, in spite of his possession of the Law, he is no better than the Gentile.—*Without law*: without possessing the Mosaic Law.—*Shall also perish without law*: without their being judged according to the Mosaic Law the same punishment will still be assigned to them as to those upon whom judgment is pronounced in accordance with the prescriptions of that Law. That is to say, there is a culpable transgression of the divine will even apart from the domain of the Mosaic Law, because, even apart from this Law, there is a revelation of the truth and of the divine will (i. 18 sq., 28, 32, ii. 14 sq.).—*Perish*: the opposite to this is life in the divine kingdom. To perish, therefore, is to be excluded from this kingdom; and inasmuch as eternal life has been promised only to the citizens of this kingdom, exclusion from it is regarded as eternal death (death without resurrection).—*In the law*: i.e. within the domain of the Law.—*Shall be judged*: i.e. will similarly be condemned to eternal death. Hence the mere possession of the Law gives no superiority.

13. [The marks of parenthesis here and at the end of ver. 15 should be omitted].—The other side of the matter is now brought forward. As, according to ver. 12, the Jew, in spite of his possession of the Law, is no better than the Gentile, so, conversely, if the Jew boasts of his fulfilment of the Law, the Gentile is no worse than he. For fulfilment of law exists no less among the Gentiles; while the mere possession of the Law, of which the Jew boasts, affords no security at all for its actual fulfilment. This thought is connected with what precedes by the general proposition, introduced to establish what has just been said, that it is not a question of the possession of the Law, but of its fulfilment. Here, again, the apostle takes the general moral view, without further inquiring whether any one really has completely fulfilled the Law. He is dealing here, not with the righteousness of faith, but, in accordance with Jewish ideas, with the moral conditions under which any one actually satisfies the demands of God. The Jew himself cannot but agree to the general proposition here expressed; but Paul applies it to prove that Gentile and Jew are in the same moral position.—*Shall be justified*: will be declared righteous by the sentence of God; i.e. this will happen on each occasion.

14 sqq. Here the thought of ver. 13 is explained. First the case is supposed of Gentiles actually fulfilling the Law (14—16), and then the Jew, who in spite of his knowledge of the Law does not fulfil it, is contrasted with them. Thus a fulfilment of the Law, such as the Jew boasts of, actually takes place among the Gentiles. Here, again, it is only the fact confirmed by moral experience that the apostle has in view, viz. that good works in accordance with the prescriptions of the Law are done in the Gentile world not less than within the domain of Judaism. He does not touch upon the religious question, whether man, relying upon himself, of his own finite and natural action, can deserve the divine approval.

14. For if the Gentiles practically fulfil the Law, they show that they also have a law, and may be justified as doers of the Law.—*Which have not the law*: i.e. according to the Jewish idea.—*By nature*: by virtue of the natural moral impulse as contrasted with a definite historical divine ordinance, such as the giving of the Mosaic Law. In ch. vii., again, the apostle is very far from denying all moral impulses to the man who stands outside the Christian community.—*Are a law unto themselves*: they supply the place of the Mosaic Law for themselves by a law which they show practically exists among them also. How they show it is pointed out in the next verse.

15. *Which show*: i.e. since they show, viz. by their practical fulfilment of the Law. The act in harmony with the Law causes us to infer the existence of the inner law in their hearts.—*Written in their hearts*: in contrast to the Mosaic Law which is written externally. This is not to be understood, like Jer. xxxi. 33 (comp. Heb. viii. 10), of a state of moral perfection which no longer requires the external Law, but simply of the inner bidding and forbidding voice of God in the heart, which supplied among the Gentiles the place of the Mosaic Law, and the apostle does not in the least mean that these Gentiles always actually follow this inner voice.—*Their conscience also bearing witness*: i.e. giving contributory evidence in addition to that which is given by their works.—*And their thoughts, &c.*, should be “and their thoughts, alternately accusing or excusing them.” Ver. 16 shows that this accusing and excusing takes place upon the day of judgment. What is meant, therefore, is not an inner strife

between good and evil thoughts in the human soul, but a judgment of God which takes the thoughts, the most secret thing in man (ver. 16), as a proof of the existence of the moral law for the Gentiles as well as the Jews, and accordingly summons these inner impulses as accusers or defenders of them before His judgment-seat.—“Alternately:” what the apostle means is, not that the thoughts of one man accuse or absolve another, and of course not that the thoughts mutually accuse and excuse one another, but that the thoughts of the Gentiles alternately declare them (the Gentiles) guilty or not guilty, as the case may be, of the violation of the law of conscience.

16. On the day of the divine judgment their thoughts appear as witnesses against them or in their defence. In the preceding verses it is the last judgment that is spoken of throughout.—*The secrets of men*: i.e. their thoughts.—*According to my gospel*: This is itself the substance of my proclamation of salvation, that God will judge through Jesus Christ, i.e. will hand over to him the execution of his judgment (comp. 1 Cor. iv. 5; 2 Cor. v. 10).

17—24. These verses contain the second member of the comparison which began in ver. 15. With the Gentile who keeps the Law, although he possesses no written law, is compared the Jew who possesses such a law and yet does not keep it. When the latter presumes so much upon his superiority to the Gentile in his knowledge of the Law, he is doubly deserving of punishment, since he himself does not keep the Law of which he boasts himself a teacher, but does the opposite to that which he teaches.

17. Read, “But if thou callest thyself a Jew,” &c. With this verse a protasis begins, of which the apodosis is wanting. The sense would require the whole to run as follows: “But if thou callest thyself a Jew, art thou not because of these very advantages of which thou boastest, far more culpable than the Gentile?” Instead of this, the thought is taken up in ver. 21 in a somewhat different form, and in ver. 23 the line of thought is brought to a conclusion. With living words Paul turns, in vv. 17 sqq., directly to the Jewish consciousness itself, in order to make the Jew feel most strongly how entirely unjustifiable his own conceit is.—“If thou callest thyself a Jew” (i.e. if thou layest claim to this name as a title of honour) *and retest in the law* (as though the mere possession of it were a merit) *and makest thy boast of God* (as Israel’s God of the covenant).

18. Read, "And knowest his will, and provest (i.e. triest) the things that differ, while thou art being instructed out of the Law"—"The things that differ:" i.e. what is the will of God, and what is not. The matter under consideration, therefore, is the application of the universal divine law to the question what is and what is not obligatory in a given case.

19. *A guide of the blind*: compare the similar expression of Jesus in regard to the Pharisees (Matt. xv. 14).—By "the blind" and "those who are in darkness," the Jew understands the Gentiles. The Jew thinks that the Gentile must come to him to school if he will learn what is the will of God.

20. *A teacher of babes*: Jewish pride treats the Gentiles as babes in religious matters.—*Which hast the form, &c.*: properly, "since thou possessest (i.e. thinkest that thou possessest) the bodily form (embodiment) of knowledge and of the truth in the Law"

21. This verse and the next consist simply of questions in which the sentence begun in ver. 17 is taken up again in a different form. Strictly the argument ought to proceed: If, therefore, thou who teachest others teachest not thyself, what avails it that thou boastest of the Law and of the covenant with God? Rather doest thou, who boastest of the Law, bring shame and contempt upon thy God by thy transgression of the Law.—*Teachest thou not thyself?* for thou practically actest as though thou knewest it not.

22. *Sacrilege*: strictly "temple-robbery." We can scarcely suppose that this refers to any withholding or embezzlement of the offerings for the temple in Jerusalem, in the discharge of which the Jews were especially zealous. Nor can we take the word in the general sense, which does not belong to it, of withholding the honour due to God. Hence nothing remains but to understand it of the plunder of heathen temples, which certainly is in striking contrast with the scrupulous fear of the Jew lest he should be in any way defiled by heathen idolatry. Out of greed, the Jew who adheres to the Law appropriates to himself even heathen temple property which is abhorred as unclean.

23. Read, "Thou that makest thy boast of the Law, by breaking the Law dishonourest God:" i.e. (as ver. 24 shows) thy evil conduct leads the Gentiles to blaspheme against the Giver of the Law.—The whole difference, then, between thee and the Gentile

is that, instead of being better, thou art worse, since thy knowledge of the Law only makes thee more worthy of punishment.—This verse refers back to ver. 17. It is not a question, but contains the final judgment upon the conduct of the Jew.

24. *The name of God is blasphemed among the Gentiles through you*: From Is. lii. 5, after the Greek version. The passage, which originally means that the name of God is despised because of the humiliation of the people of His covenant, is turned by Paul to mean that the name of God is blasphemed by the Gentiles because of the transgressions of the Law committed by the Jews.—*As it is written*: Paul's severe sentence upon the Jews is not too strong. This appeal to Scripture is placed at the end for the sake of emphasizing the whole.

ii. 25—29.

Rejection of the claim to superiority on the ground of circumcision.

If the Jew, according to what has preceded, has no pre-eminence over the Gentile in the Law, still in circumcision, at any rate, the sign of God's covenant with Israel, he seems to possess an unquestionable proof of his superiority. Against this, Paul now proceeds to show that the sign of the covenant has no value unless the covenant itself is kept. If it is not kept, the Jew is regarded, not simply as a Gentile, but as actually inferior to the Gentile as soon as the Gentile does what the Jew neglects.

25. "Circumcision profiteth indeed:" a concession which the Jews, however, are at once prevented from availing themselves of. The connection of this with what precedes is as follows: From the blasphemy against the God of the covenant, which is caused by the evil conduct of the members of the people of the covenant, Paul passes on to the sign of the covenant upon which they rely. Of course God is Israel's God of the covenant, and circumcision is the sign of the covenant that has been established; but it avails only if the Jew by fulfilling the Law discharges his duty under the covenant.—*Profiteth*: i.e. as a sign and pledge of the divine promises given to the people of God. But the fulfilment of these promises is conditional upon the fulfilment of the Law by the Jew.—*Thy circumcision is made uncircumcision*: i.e. it is just the same as if thou hadst never been circumcised at all.

26. If, therefore, the whole superiority given by circumcision

depends upon the fulfilment of the Law, then the converse is also true, viz. that if an uncircumcised Gentile keeps the Law, it is just the same as if he had been circumcised.—*The uncircumcision*: i.e. he who is uncircumcised.—*The righteousness of the law*: properly “the ordinances of the Law,” its provisions, the fulfilment of which is required for justification.—*Be counted for circumcision*: i.e. by God, at the last judgment, when He will treat the uncircumcised as though he were circumcised, and will, therefore, give him the blessings of which circumcision is the pledge.—Here, again, the apostle speaks entirely from the Jewish point of view, which assumes the possibility of the fulfilment of the Law (see note on ver 6).

27. Read, “And the uncircumcision which is by nature, since it fulfils the Law, shall judge thee who under letter and circumcision dost transgress the Law.”—“The uncircumcision which is by nature:” i.e. those who are Gentiles by birth.—“Since it fulfils the Law:” this is the ground on which the Gentiles shall judge the Jews.—“Shall judge thee:” shall virtually pronounce sentence upon thee before the judgment-seat of God; so that we finally come to a conclusion which is directly opposed to the action of the Jew (vi. 1). Instead of having a right to judge the Gentile, he is actually judged by him.—“Who under letter and circumcision:” i.e. although thou art in the possession of the written law and the external sign of circumcision.

28. The sentence just pronounced is established by a proposition of universal validity, which even the Jew must acknowledge. In connection with the preceding argument, however, this verse further means that the question whether any one is externally a Jew or not has nothing to do with the matter, the question being simply whether he is inwardly constituted as a member of the people of the covenant ought to be.

29. *And circumcision, &c.*: i.e. circumcision of the heart, circumcision according to the spirit, not according to the letter, is true circumcision. The case may, therefore, occur, not only of one who is a Jew outwardly [lit. “openly”] but not inwardly, but also, conversely, of one who is inwardly (lit. “in secret”) a Jew, but outwardly a Gentile, i.e. of a Gentile who is in the sight of God as good as a Jew who is faithful to the Law.—*Whose praise*: i.e. the praise of him who is secretly a Jew. The praise

is that which will one day be given to him by God at the last judgment.

iii. 1—8.

Rejection of the claim to superiority on the ground of the possession of the promises.

Even if the Jew cannot boast of his possession of the Law and his circumcision without the corresponding fulfilment of the Law, there still seems to remain a great superiority of the Jewish people, inasmuch as God has promised to it the Messianic salvation, and God's word cannot deceive. But even this final superiority is practically valueless, since the faithfulness and truthfulness of God, to which the Jew appeals, only supply one proof more of the proposition that, in spite of every superiority to the Gentile of which he boasts, judgment still falls upon the Jew for his unfaithfulness to the covenant. Certainly it is true that the unbelief of *some* (ver. 3) cannot shake God's faithfulness, even supposing that all men should be found to be liars. On the contrary, God remains unchangeably the same and executes His word trustworthily. So much the less, however, may man undertake to dispute with God. By the untruthfulness and unrighteousness of man, the truthfulness and righteousness of God are only confirmed, and thus the default of man serves for the glorification of God (inasmuch as it is to sinners God grants salvation as a gift of grace). But to conclude from this that God is, therefore, unjust if He executes judgment upon the Jews, is as much as to renounce the belief in Him as the Judge of the world. And it would be evident blasphemy to argue that, if our untruthfulness sets the truthfulness of God in so much the clearer light, then the Jew ought not to be judged as a sinner, but rather may boldly go on sinning as much as ever he likes, so that this truthfulness may be made manifest. The discourse here takes the graphic form of a dialogue between Paul and a Jewish-Christian opponent, whose objections the apostle sets forth.

1. *What advantage then hath the Jew?* should be "What, then, is the superiority of the Jew?" i.e. the superiority over the Gentile of which the Jew boasts. This must be regarded as the question of the Jewish-Christian opponent, not as a question put to him by the apostle. After all that has been said, what has become of the superiority of the Jews over the Gentiles? Is it

not true that they have been endowed by God with special favours and blessings?

2, 3. These verses must be taken as the answer to the Jewish Christian's question. Even if the knowledge of the Law and circumcision in and by themselves cannot ensure the salvation of the Jews, there still remains a great deal in every respect.—*Chiefly*, should be "first." There is no "secondly" corresponding to this "first," because the blessings conferred by God upon His people do not come near being exhausted in this chief superiority. Paul is far from denying these blessings that have been conferred upon Israel (comp. ix. 4 sq.). It is a mistake to take these words as the objection of a supposed opponent whom Paul interrupts in ver. 4, and so prevents any further enumeration of the points of Jewish superiority. *Much every way*, is therefore meant quite seriously.—*To them were committed the oracles of God*: The divine utterances (here more especially the divine promises) were given to them to preserve, like property entrusted to them. That this is so is expressly affirmed by Paul himself; but he disputes the position that these promises give even the Jews a right to demand their fulfilment, without considering whether they themselves fulfil the obligations thus laid upon them by God or not.

3. Read, "For how? If some should not believe, can their unbelief then make the faithfulness of God of none effect?" This verse is intended to anticipate a further objection of the opponent, that the promises of God would have been made vain if Israel after all failed to attain salvation. For how? Does it follow in any way from my view, that the promises are made vain by the fact that some have not believed? Does the unfaithfulness of individual Israelites annul the promises of God once given to the people of Israel? This is the very same thought that the apostle clears up more fully in ch. ix.—xi.—"Their unbelief

God's faithfulness:" In Greek, the same word is used for belief, faith, and faithfulness. From Paul's opinion that the Jewish people has no claim to the fulfilment of the divine promises except on the assumption of its own faithfulness to the Law, the Jewish-Christian opponent draws the general conclusion, the blasphemy of which appears as soon as it is thus generally stated, that, according to Paul, the divine faithfulness is brought to nought by the unfaithfulness of *some* Jews. We should notice

the expression *some*. It is not simply to be understood as the opponent's, who would like to reduce the fact of the wholesale unbelief of the Jewish people to as small a measure as possible, but also expresses Paul's own opinion (see xi. 17). It is not a question here of the greater or smaller number of the unbelieving, since neither few nor many can annul the faithfulness of God in the fulfilment of His promises.

4. Paul now speaks again for himself, in order to remove the blasphemous conclusion with which he has been saddled.—*God forbid*: "Far be it" [lit. "Let it not be," and so in other cases where this phrase occurs]. We find this indignant disclaimer frequently in Paul's writings, where he rejects a false conclusion drawn from his own correct assertion (see Rom. iii. 6, 31, vi. 2, 15, vii. 13, ix. 14, xi. 1, 11; 1 Cor. vi. 15; Gal. ii. 17, iii. 21).—*Yea, let God be true, but every man a liar*: God shall rather remain truthful to us, even though, not only some, but all men be found to be liars. Even in this case, which indeed, according to Paul, in consequence of the universal sinfulness of all, both Jews and Gentiles, actually occurs, God will still remain faithful to His promises; i.e. He will actually carry out the salvation promised in the Old Testament (viz. by the new way of salvation in Christ).—*As it is written*: Ps. li. 4, after the Greek version. There it is a repentant sinner who acknowledges the justice of the divine judgment. "I sinned, so that thou mightest appear righteous in thy sentence, and be in the right if thou wert judged." Paul applies this saying to the establishment of the thought that God remains true even if the superiority which the Jews claim over the Gentiles fails in consequence of their unrighteousness, in order that, according to the Scripture, God may be found righteous in His words and gain the victory if one dispute with Him. For, as is further stated in what follows, the unrighteousness of man is the very thing that must serve to confirm the "righteousness of God." Those who would dispute with God are the Jewish Christians who lay claim to the inheritance of the promises as the right of Israel, whether the people remain unbelieving or not.

5. Read, "But if our righteousness set forth (i.e. bring to light) the righteousness of God," &c.—This verse introduces a new objection on the part of the Jewish Christian. As in this

whole section the "unrighteousness of men" is considered as the hypothesis of the "righteousness of God" (i.e. the righteousness which God gives to those who believe), it will scarcely do to understand the *righteousness of God* here as His penal justice. If this were the meaning, then the thought contained in what has preceded would be that God would still remain faithful to Himself, even though He should realize His threats rather than His promises, and therefore no one may complain of the non-fulfilment of the promises for which Israel's own unbelief is responsible. The meaning of verse 5 would then be: But if the unrighteousness of man brings out God's penal justice instead of His faithfulness in His promises, would not God be unjust in bringing on His wrath? But if the contrast between the unrighteousness of man and the righteousness of God is the same as in i. 17, 18, then the meaning is rather as follows: But if the unrighteousness of men is the hypothesis of the revelation of the righteousness which God gives to those that believe, does it not follow that God is unjust in punishing the unbelieving? The false conclusion which the apostle here represents the Jewish Christian as drawing from his own correct assertion, is certainly a very natural one, when we consider that human sin actually appears to be the very means which God Himself by His own will has appointed for bringing on the righteousness of God, after thoroughly destroying every fond idea of man's own righteousness (comp. ver. 7). The apostle, however, rejects this conclusion again as blasphemous.—*Our unrighteousness*: unrighteousness or transgression of the Law on the part of men generally, but especially on the part of the Jews.—*What shall we say?* What objection can be made to this from the Jewish-Christian point of view? "Is God (as might be supposed) unrighteous in bringing on His wrath:" i.e. in bringing upon the Jews as upon the Gentiles the wrath revealed in His penal justice (i. 18, ii. 8), so far, that is, as they do not confess their own unrighteousness and seek to attain salvation simply in the belief in the righteousness which God gives.—*I speak as a man*: as a foolish man. This speech is one that is only possible from a narrow, unintelligent point of view. The apostle makes it clear that the question is not his, but that of his opponents.

6. *God forbid*: "Far be it." This conclusion again is rejected

as blasphemous.—*For then how shall God judge the world?* This is intended to show that the conclusion to which the opponent would force the apostle, in order to compel him to withdraw the proposition that God reveals His wrath upon Jewish as upon Gentile humanity, is a religious impossibility. Else how could God be Judge of the world? He must punish sin in order that He may remain Judge of the world. For the Jews to escape with impunity would be altogether inconsistent with that attribute of God as Judge of the whole world which is undisputed even by the opponent. As Judge of the world, God must punish the sin of the Jews without detriment to His promises, the fulfilment of which, indeed, He brings about in a very different way from that which is supposed by the Jews, who rely upon the superiority of their nation.

7, 8. Here the objection of the opponent which is rejected in ver. 6 is further developed. If our untruthfulness is the very means in the hand of God of more abundantly displaying His own truthfulness, and thereby glorifying Himself, by what right am I judged all the same as a sinner? Does not the proposition follow, with which Paul, as he says, was actually slanderously charged, that one must do evil in order that good may proceed from it? This is the same deduction from the apostle's doctrine to which he returns again below (vi. 1) in order to combat it still more thoroughly. Here one point only is considered in reference to this idea, viz. that God ought not to punish the Jews with the loss of the promised salvation when their unrighteousness and unfaithfulness to the covenant is the very thing that serves to glorify the truthfulness of God.—[*For*: must be understood as connecting this verse with ver 5 after the interruption in ver. 6. Some of the best MSS. read "But," which would rather make it a reply to ver. 6 itself.]—*The truth of God*: more exactly "the truthfulness of God," which is manifested in the revelation of the righteousness conferred by God (i. 17).—*My lie*: i.e. the unfaithfulness of me, the Jew, to the covenant.—*Why yet am I also judged as a sinner?* lit. "Why am I still likewise judged as a sinner?" *Why* = with what justice. "Likewise" = I a Jew, judged just the same as the Gentile (who according to Jewish opinion is justly judged).

8. Read, "And should we not rather do, as is slanderously charged against me, and as some affirm that I say that we ought

to do evil in order that good may come," &c. ["Against me" "I say:" The Greek is in the plural as in A.V., but it may be taken to refer simply to the apostle.] Here the speech of the opponent passes imperceptibly into that of the apostle himself, who gives as the blasphemous question of another what was, as a matter of fact, brought against him as the conclusion to be drawn from his own teaching.—*As some affirm*: i.e. Jewish-Christian opponents of the apostle.—*Good*: i.e. the fulfilment of the promise in which the truthfulness of God is revealed.—*Whose damnation* ["condemnation," or more exactly "judgment," in the sense of sentence, and probably with reference to the objection, "Why am I still judged?" of ver. 7] *is just*: Without more words the apostle breaks off further discussion, exclaiming, Whoever can even utter such a blasphemous opinion is so evidently culpable that he is liable without further ado to the divine judgment (the wrath of God, ver. 5). Hence the judgment of God upon the unbelieving Jews, although they have been entrusted with the divine promises, is still perfectly just.

iii. 9—20.

Scripture also testifies to the like unrighteousness of Jews and Gentiles; and even the Law itself affirms in its own maxims that no righteousness can be attained by works of the Law.

9. In the form of a question propounded by the apostle to the Jewish-Christian mind, we have here a summing-up of the result of the whole preceding discussion.—*Are we better than they?* should be "Have we any excuse?"—*No, in no wise*: We Jews have no further plea. Since it has been shown that even the possession of the promises of God is so far from establishing a privilege not possessed by the Gentiles that (without prejudice to the divine truthfulness) even this does not in the least prevent God's judgment upon the Jews, there remains no further escape for Jewish pride.—"For we have before accused both Jews and Gentiles:" The charge of unrighteousness which has been made by the apostle against both parties, does away completely with the superiority over the Gentiles which the Jews boasted of possessing.—*That they are all under sin*: Sin is thought of as a ruling power to which all without exception are subject. But the dominion of sin, and righteousness from the works of the

Law, are mutually exclusive.—*All*: Jews as well as Gentiles. Here, where we are dealing with the religious estimate of man, the apostle insists that no one can stand before God through his own merits. Whereas, therefore, he has previously shown that the Gentile no less than the Jew can act according to the prescriptions of the Law, he here concludes with the proposition that the Jew no less than the Gentile is a sinner before the judgment of God.

10—12. *As it is written*: By a series of passages from the Old Testament, scriptural proof is now produced for the statement that the Jews no less than the Gentiles are under sin, and hence cannot be justified by works of the Law. Paul ignores the special reference which these passages have in the original connection in which they stand. The passages quoted are from Ps. xiv. 1—3.—*There is none righteous, no, not one*: In the Psalm (xiv. 1) the words are exactly the same here as in xiv. 3 (ver. 12 below), where they are repeated for the sake of emphasis, “There is none that doeth good, not even one.” Paul has purposely altered the expression “that doeth good” into “righteous,” the first time, that the words here may serve, so to speak, as a superscription for what follows. Then in ver. 12 he adheres to the original meaning. [Strictly, there is a slight difference, in another respect, in the Psalm in the Heb. as in A.V.; the first time simply, “There is none that doeth good,” and the second time more emphatically, “There is none that doeth good, none, not even one.”]

13. *Their throat* *deceit*: Ps. v. 9. In the original it is enemies without who are here described, who endanger the pious man by their lying, deceitful words.—*An open sepulchre*: into which one may fall unawares. Their throat is spoken of as an open sepulchre inasmuch as their deceitful speech may plunge others into destruction.—*The poison of asps is under their lips*: Ps. cxl. 3.

14. Quoted with some freedom from Ps. x. 7.

15—17. Quoted with some freedom from Is. lix. 7, 8. In the original, a description of the ungodliness which prevailed among the Jews in the prophet's time.—*Destruction and misery*: The apostle is thinking here of the spiritual misery which is all the Jews derive from their way of self-righteousness.—*The way of*

peace: i.e. the way that leads to peace; in the prophet's sense of the words, the way of piety and fidelity to the Law; in Paul's sense of the words, the way of righteousness by faith.

18. Ps. xxxvi. 1.

19, 20. Conclusion of the whole discussion from i. 18 up to this point.

19. These passages of Scripture are by no means valid of the Gentiles only, as might perhaps be supposed; for all that the Law says concerns those who are within the domain of the Law, i.e. the Jews. But it is thus written expressly in order that every reply may be absolutely silenced, and it may be evident that all without exception are liable to punishment before God.—*What things soever the law saith*: This refers to the passages of Scripture which have just been adduced. The expression *law* is to be understood here in the broader sense of Old Testament documents generally. In ver. 20, on the other hand, it is used in the narrower sense of the collective Mosaic commandments.—*To them who are under the law*: better, “to those who stand within the domain of the law” [lit. “to those in the law”]. Because the holy Scripture was written for the Jews, Paul argues that it is therefore intended for the Jews, and that therefore all the passages previously adduced must have referred to the Jews. According to their original meaning, this is, of course, by no means the case with all of them.—*Every mouth all the world*: Hence the Jews are expressly included.

20. Read, “Because no flesh shall be justified in His sight by the works of the Law; for by the Law cometh knowledge of sin:” This then is the reason why all without exception are liable to punishment before God (ver. 19); the ultimate cause of universal sinfulness. The practical non-fulfilment of the provisions of the Law, to which Scripture testifies, is referred to the impossibility, involved in the nature of the flesh, of satisfying the law of God. The words are quoted with some freedom from Ps. cxliii. 2. The reason assigned, therefore, for universal unrighteousness is likewise founded, according to the apostle, in Scripture.—“The works of the Law:” not, as might be supposed, simply the observance of external usages, but really moral works which the Law commands. As acts having a religious value and performed by man's own strength, they are, however, impos-

sible. Why they are impossible, the apostle indicates by the very expression, which he has himself selected, *no flesh*. It is the fleshly nature of mankind that makes the fulfilment of the Law impossible to it. The flesh which constitutes the essence of natural humanity not yet transformed into a new creature by the communication of the spirit of God, is not only finite and perishable, but is also at the same time necessarily the prisoner of sin (comp. Introduction).—*In his sight*: in the sight of the all-seeing Judge.—“For by the Law cometh knowledge of sin:” As the passages quoted from the Law (vv. 10—18) show, the Law only makes us conscious of universal sinfulness and unrighteousness; hence no one can be justified by the works of the Law. The word *law* here again has a double meaning (see note on ver. 19). A more thorough establishment of the proposition that the Law in the strict sense (i.e. the commandments of the Mosaic Law) can only produce knowledge of sin and not righteousness, is reserved for a subsequent portion of the Epistle (chap. vii.).

iii. 21—v. 11. *Second Section of first Sub-division.*

Development and establishment of the “righteousness of God” for the religious consciousness of the Jewish Christians.

iii. 21—26.

Exposition of righteousness by faith as the new saving ordinance of God for Jews and Gentiles, revealed upon the cross of Christ.

Now that it has been shown in the preceding section that the unrighteousness of man (in opposition to the supposed righteousness of the Jews by the works of the Law) is a universal fact which entirely does away with every superiority of the Jews, the apostle passes on to the development and establishment of the “righteousness of God,” which is revealed from faith to faith (i. 17). If the righteousness from the works of the Law, which is pursued by the Jewish Christians as by the Jews, proves impossible, then there remains, as the sole way in which God fulfils His promise (comp. iii. 4 sqq.), that “righteousness of God” without the Law, to which testimony has indeed already been borne both by the Law and the prophets. This is communicated simply by faith in Christ, and for that very reason it is

shared by all believers without distinction, both Jews and Gentiles. For as all without distinction have sinned, so by grace justification is granted to all by means of the redemption from the curse of the Law which has taken place in Christ Jesus. God has appointed the death of the Messiah for the believers as a sacrifice of reconciliation, in order that now in the present time He may make known His righteousness, after having in time past overlooked sins in His long-suffering; so that God Himself may be righteous as well as declare righteous him who believes in Jesus.

21. Read, "But now the righteousness of God has been manifested without the law, being witnessed [i.e. testimony being borne to it] by the law and the prophets."—*But now*: since from the Law comes no righteousness, but only knowledge of sin.—*The righteousness of God*: i.e. the righteousness which God gives, the righteousness imputed by God as a gift of His grace (see note on i. 17).—*Witnessed*: It is not altogether a new thing, but has been already proclaimed beforehand in the Law and the prophets. How, is shown in chap. iv. This righteousness, says the apostle, comes about without any co-operation of the Law, and yet testimony is borne to it by the Law as well as by the prophets, i.e. by the holy Scripture of the Old Testament. Here, again, the word Law is used somewhat differently the first time from the second time.

22. Read, "The righteousness of God which comes through faith in Jesus Christ," &c.: i.e. "I mean the righteousness of God which," &c. The expression *righteousness of God* has also a double meaning, and consequently is more closely defined by what follows.—"Through faith in Jesus Christ:" according to another reading simply, "through faith in the Christ," i.e. in the crucified and risen Messiah.—"Which comes unto all:" and therefore is destined for all believers.—*For there is no difference*: This still belongs to what precedes. For God in awarding righteousness makes no difference, among the believers, between Jews and Gentiles. This proposition is the practical nucleus of the Pauline gospel.

23. *For all have sinned*: This is the reason why God in the revelation of righteousness by faith makes no difference.—*The glory of God* i.e. "the glory which God gives," the praise from

God of ii. 29, the honourable absolution from the accusation of the Law before the judgment-seat of God.

24. *Being justified freely*: properly, "being pronounced righteous as a gift." If they had praise and glory with God, then they would be pronounced righteous on the ground of their own merit. As the absence of any distinction in grace is based upon the absence of distinction in sin, so, conversely, the failure of all without distinction to deserve anything of themselves before God is proved by the fact that all alike attain justification only as a gift.—*By his grace*: The grace of God is the source, the redemption through the blood of Christ the historical communication of justification.—*Through the redemption*: i.e. the ransom. It is *in Christ Jesus*, inasmuch as Christ has paid a price, a ransom, such as is required for the emancipation of prisoners. In ver. 25 the blood of Christ is spoken of as this ransom. The redemption then ensued from Christ's death upon the cross.

25. Read, "Whom God hath set forth in his blood as a propitiation through faith, that He might show His righteousness on account of the clemency practised through the forbearance of God towards sins formerly committed."—*Propitiation*: The Greek word is rightly rendered thus, and not, as some have taken it, "mercy-seat" (i.e. the lid of the ark of the covenant which was sprinkled, on the great day of reconciliation, with the blood of the sacrificial beasts).—*In his blood*: this must be connected with the verb, "set forth." The translation, "through faith in his blood," is quite wrong. Christ has been set forth by God as a propitiation in his blood, inasmuch as a reconciling efficacy is attributed to his blood similar to that which was ascribed, in the Old-Testament view, to the blood of the propitiatory sacrifice. The apostle, therefore, desires to explain the significance of the death of Christ upon the cross in regard to salvation, by comparing it with a propitiatory sacrifice. But God has thus set forth Christ in his blood, as a propitiatory sacrifice *through faith*, or, more correctly, "by means of faith;" i.e. the death of Christ is efficacious only for believers, it expiates in the sight of God the sins of believers only. Here nothing is yet said of the communion with the death of Christ into which believers enter by baptism (Rom. vi. 1 sqq.). The saving efficacy of the death of Christ is elucidated by two different illustrations which follow

one immediately after the other: a ransom (ver. 24) and a propitiatory sacrifice (ver. 25). The first idea we find again in the Epistle to the Galatians (Gal. iv. 5), where we further learn that Christ has been sent to ransom those who are under the dominion of sin, and from being slaves, which they were under the Law, to make them sons of God. With this we should compare Gal. iii. 13, where this ransom is more closely defined as a ransom from the curse with which the Law threatens transgressors, Christ by his death upon the cross himself having become a curse for us, i.e. one accursed by the Law (Deut. xxi. 23); and see also 1 Cor. vii. 23. According to this, it is not so much God as the *Law* that receives the price or ransom. The purpose of the death of Christ is not to reconcile God or appease His wrath, but to offer to the Law, as an independent power over man, compensation for letting man go free from its dominion and withdrawing its condemnatory sentence against him. Nothing further is said here as to the way in which the death of Christ is a ransom. Probably the death of Christ is regarded in the first place as the execution of the punishment decreed against the transgressor by the Law, and the ransom from the Law as an emancipation of believers from every obligation to the Law, according to the principle expressed in Rom. vii. 1 sqq. In the passage now before us, on the other hand, the idea contained in Rom. viii. 3, of emancipation from the dominion of sin over man by the death of Christ, is not to be found. A different turn is given again to the thought in ver. 25, by the illustration of the propitiatory sacrifice. For the sacrifice, or more exactly the blood of the sacrifice, which is regarded as containing the life, is offered to *God*. God accepts its life as representing the life of him who offers the sacrifice. Christ, then, being here regarded as a propitiatory sacrifice, the death of Christ secures our salvation, not so much by emancipating us from the dominion of the Law, as by obtaining forgiveness of sins or removing our guilt from us in the sight of God; and so it is further conceived of as putting an end to the hostility between God and man, or as a reconciliation (see Rom. v. 10). While, according to the first idea, the curse of the Law, which is fulfilled in the person of the Crucified in his death, is the means of our redemption, according to the second the blood which has been shed has in itself a propitiatory power, inas-

much as it is offered in the place of men to God ; for when God accepts the blood of Christ, and so his physical life, in the place of the life of sinners, satisfaction is provided for the divine justice. Vain attempts have been made to eliminate from the words of the apostle this latter idea, which became the foundation of the later ecclesiastical doctrine. On the other hand, we must certainly consider that here, as in the Epistle to the Galatians, Paul speaks from the Jewish point of view, and wishes to bring the saving efficacy of the death of Christ into harmony with Jewish views, and then that for this purpose he makes use of various ideas which cannot at once be brought together into one consistent whole. And while in saying this we are far from affirming that the apostle consciously accommodates himself to ideas with which he has secretly no sympathy, at the same time it is quite certain that they belong to those various representations of religious thought which Paul made use of by turns as he required them. The doctrine concerning the true value of the death of Christ for our salvation which goes deepest and is most peculiarly his own, is given by the apostle in another place (see Rom. viii. 3, and compare also 2 Cor. v. 19—21).—"That he may show his righteousness:" This, then, is the divine purpose of the propitiatory death of Christ. The expression "righteousness of God" has here again a double meaning. On the one hand, the death of Christ is regarded as the divinely appointed means for the remission of the guilt of sin, and so for the establishment of the "righteousness which God gives;" on the other hand, the propitiation offered by this death satisfies the wrath or penal righteousness of God. This double meaning of the word appears still more definitely in ver. 26.—"On account of the clemency practised through the forbearance of God towards sins formerly committed:" In his long-suffering and forbearance, God overlooked the sins of men formerly committed ; but as, all this time, the righteousness of God had not yet been established in men, so also the penal justice of God had hitherto received no satisfaction. Both these things take place, therefore, as is said in ver. 26, *at this time*, through the death of Christ upon the cross. It is certainly somewhat difficult to say wherein the apostle can have found the former long-suffering of God, and still more difficult to say how this statement is to be reconciled with the

previous proposition that the wrath of God had been revealed upon the whole of pre-christian and non-christian humanity. See further ix. 22.

26. Read, "That He might show His righteousness at this time, that he might be righteous and make him righteous that is of faith in Christ."—The righteousness of God, which, as we have said above, is to be understood in a double sense, is to be revealed in both ways.—"That He might be righteous:" not that He *alone* might be righteous, but that He might Himself show Himself to be righteous, i.e. in His penal justice.—"And make him righteous:" i.e. declare him righteous. This refers to the righteousness which God gives, or imputes, on the ground of faith in the saving efficacy of the death of Christ upon the cross.

iii. 27—30.

Conclusion from the nature of the "righteousness of God:" viz. the final rejection of every privilege of the Jews through the emancipation of righteousness from the Law, and the entirely similar treatment of Jews and Gentiles through the divine grace.

27. "Where then is the boasting?" A triumphant question, which the apostle proceeds at once to answer in the name of the opponent, who is now entirely defeated.—"The boasting:" i.e. the boasting of the Jews on account of their supposed privileges.—*It is excluded*: every entrance is closed against it.—*By what law*: i.e. By what law is it excluded?—*By the law of faith*: an incongruous, rhetorical expression. Justification by the Law and justification by faith are recognized opposites. But here the new way of salvation revealed upon the cross of Christ, as distinguished from the religion of the Law, is itself spoken of as a law, i.e. as a divinely revealed saving ordinance. In a similar sense, elsewhere we read of an obedience of faith, and again, a different turn being given, we find a law of the spirit and of liberty. The law *of works*, as opposed to this law of faith, is of course the Mosaic Law.

28. *Therefore we conclude*: i.e. from what has been said in ver. 27.—*By faith*: Luther added here the word "alone," and the Catholics charged him with falsifying the word of Scripture in so doing, but by the addition he only gave most faithfully the actual meaning of the apostle.

29. "Or is God the God of Jews only? is He not also the God of Gentiles?"—"Or:" i.e. supposing that any one, after all that has been said, would still come to another conclusion. If justification results from faith and not from works, then (according to vv. 22 sq.) the abolition of every distinction between Jews and Gentiles follows as a matter of course; nevertheless, the apostle, going even further than is necessary in defence of his argument, adds a new proof. The unity of God is the fundamental doctrine of Judaism. But from this it necessarily follows that He has a Fatherly care for the Gentiles no less than the Jews, and therefore justifies both alike through faith. Here, again, the discourse takes the graphic form of a dialogue between Paul and the defeated opponent, and so proceeds in question and answer, Paul being the questioner and the other answering.

30. *Seeing*: according to another reading, "If, at least;" i.e. if, as is indeed taken for granted by the Jews.—*Shall justify*: i.e. in each given case.—*By* (lit. "from") *faith through faith*: The change in the preposition is not intended to indicate any difference in the manner in which *circumcision* and *uncircumcision* (i.e. Jews and Gentiles) are justified, but, on the contrary, is meant to express with rhetorical force the precise equality of the circumstances of both.

iii. 31—iv. 25.

Proof that this equal righteousness by faith for Jews and Gentiles is in accordance with the Law itself, i.e. with the Old Testament Scripture.

31. Does it then follow from all this, as might be supposed, that we reject (invalidate) the Law through faith? The question is raised from the point of view of the Jewish-Christian opponent, according to whom of course Paul by his gospel does away with the Law. The apostle, in denying this, passes on to prove further that the new gospel in no way sets aside the divine honour of the Old Testament. He now seeks, therefore, to reconcile those Jewish ideas of which he himself must acknowledge the justice with the mission to the Gentiles free from the Law.—*God forbid*: see notes on iii. 4, 6.—*Yea, we establish the law*, should be "but, we establish the law." How, is shown by what follows, where Paul seeks to demonstrate righteousness from faith, by the

example of Abraham. Here, again, the word “law” has two meanings. While the Jewish-Christian accusation is that Paul absolves men from the observance of the Mosaic commandments, that establishment of the law, which he affirms, is really the carrying out of a principle to which, he says, testimony was already borne in the Old Testament. What Paul teaches as the establishment of the Law is of course, in the opinion of the Jewish Christian, simply an abrogation of the Law.

iv.

The establishment of the Law which Paul has in his mind is demonstrated by the example of Abraham.

iv. 1—9.

In reply to the objection that Abraham was actually justified by works, the apostle shows that this supposition is erroneous, and therefore the Jewish Christian cannot appeal to the example of Abraham for the establishment of righteousness by works. Even in the case of Abraham, in entire accordance with the gospel of Paul, justification proceeded, on the contrary, from faith through forgiving grace; and only to him who, like Abraham, has been justified by grace, does the blessing of the Old Testament apply. Here also the discourse is at first continued in the form of a dialogue. Ver. 1 is a question from the Jewish-Christian point of view, the reason for which is given more exactly in the first words of ver. 2. In the last words of ver. 2, *But not before God*, Paul speaks again in his own person in order to reject the proposition of the opponent.

1. Read, “What shall we then say that Abraham hath found, our father [or “forefather,” according to some of the best MSS.] according to the flesh?”—If in defence of his doctrine of righteousness by faith, Paul appeals to the Law itself against the Jewish Christian, the example of Abraham the tribal father of Israel still seems to be against the apostle. For Abraham, in the opinion of the Jewish Christians, was undoubtedly justified by works, and hence the boasting which Paul absolutely denies to the Jews (iii. 27) cannot at any rate be denied to him.—“What shall we then say?” What conclusion are we to come to, in Paul’s opinion, as regards the righteousness of our father Abraham? If righteousness of faith is to be regarded altogether as

the proper doctrine of the Old Testament, how is it with the righteousness which our father Abraham obtained?—"According to the flesh," belongs, according to the best reading, to the words "our father Abraham," not to the verb "hath found." Abraham is spoken of as the tribal father or original ancestor of the Jews. To this epithet is opposed that of (spiritual) father of all believers in ver. 16.—*Found*: i.e. "attained." The appeal to the example of Abraham appears to the Jewish Christians to be most striking evidence against the Pauline doctrine of the impossibility of righteousness from the Law.

2. Read, "For if Abraham was justified by works, he hath whereof to glory.—But not before God." The first sentence explains the ground of the objection which has just been raised (ver. 1) in the form of a surprised question. It is not meant to raise any doubt as to the justification of Abraham; but, on the contrary, to set it forth as something, in the opinion of the Jewish Christian, altogether indisputable, in order that then by the conclusion, *he hath whereof to glory* (lit. "he hath a subject of boasting," a merit of which he may boast with good reason), Paul's propositions set forth in iii. 27—31 may be entirely overthrown. Then follows immediately the swift reply of the apostle, *But not before God*. This boasting is worthless before God, and consequently even in the case of Abraham we cannot for a moment speak of justification by works, as the Jewish Christian supposes. On the contrary, the Scripture expressly says, Abraham *believed*, and this was reckoned to him for righteousness. The proposition of iii. 27 stands good then, even when we consider the case of Abraham, that all boasting of our own is absolutely excluded.

3. Scriptural proof that Abraham had nothing whereof to boast before God, and therefore was not justified by works. The quotation is from Gen. xv. 6, after the Greek version. The meaning there is that God reckoned Abraham's belief in the promise of a numerous posterity as a special merit, as a proof of his virtue and piety. Paul, however, takes the *counted* (or "reckoned") *to him* in the sense of "adjudged to him by grace," and accordingly refers this accounting of righteousness to the divine absolution of the sinner from his guilt.—*It was counted unto him for righteousness*: i.e. his faith was so counted, as is more

definitely stated in ver. 5. Faith is estimated by God, in His grace, as if it were morally sufficient, not inasmuch as it already contains in germ the whole new life, but because it trusts without the slightest doubt to the divine promise to forgive us our sins.

4, 5. These verses contain the minor premise (in two divisions) of an incomplete syllogism, the major premise of which is found in ver. 3, while the conclusion, as is often the case with Paul, is omitted. To him who is occupied in works his reward is reckoned not by grace, as in the case of Abraham, but in proportion to his deserts. And on the other hand, to him who is not occupied in works, but believeth in him who pronounceth the ungodly righteous, as in the case of Abraham, his faith is reckoned for righteousness. Consequently even Abraham was not made righteous by works, and so he has no ground for boasting of his own righteousness.—*That worketh*: who has works and performances of his own to show.—*Of debt*: as wages that have been earned.—*Believeth on him*, &c: i.e. rests his faith upon him, &c.—*That justifieth the ungodly*: i.e. “that maketh the sinner righteous.” This holds good even of Abraham, who was likewise in need of the divine forgiveness of sins. The Greek word here rendered “ungodly” properly means impious, and among the Jews was used especially of idolators. Here it means simply one who does not worship God in the way he requires (i. 18), i.e. the sinner, inasmuch as sin is an offence against the will of God.

6—8. These verses establish the proposition that the faith by which Abraham was justified referred (just as it does in the Pauline gospel) to the God who does not reckon guilt against the sinner; that therefore Abraham also was in need of forgiveness of sins, just as much as we are; for it appears from the words of David, too (Ps. xxxii. 1 sq.), that the Old Testament faith is substantially the same as that of the gospel. It is a mistake to suppose that David is here introduced as a second example of justification by faith.—*David*: The superscription of the psalm describes it as Davidic.—*Describeth the blessedness of the man*, should be “declareth the man blessed:” Paul regards this as referring to justification without works. The psalm of course does not speak of justification by faith in the apostle’s sense, but it declares that man blessed whose sins God forgives, and in this

Paul finds testimony to his gospel of righteousness imputed by grace.

iv. 9, 10.

The apostle, having shown that testimony to righteousness by faith has already been borne in the Old Testament by the example of Abraham, now further proceeds to prove that the blessing of those to whom God reckons righteousness without works applies, in the first place, not to the circumcised but to the uncircumcised. For the justification to which this blessing refers was Abraham's before he was circumcised.

9. To whom then does this declaration of blessedness in Ps. xxxii. refer? To the Jews alone, or also to the uncircumcised Gentiles? for we say that to *Abraham* his faith was reckoned for righteousness; so that from this it appears to follow that the justification by faith to which the Scripture testifies refers merely to Abraham's seed, i.e. to the Jews alone. The necessity for the question here raised rests upon the fact that it is Abraham, the ancestor of Israel, whose faith was reckoned to him for righteousness. For from this very fact the Jewish-Christian mind might easily deduce again a limitation of righteousness by faith to the actual descendants of Abraham.

iv. 10.

In order to meet this natural objection, the apostle now reminds his readers of the circumstances in which faith was reckoned for righteousness to the ancestor of the circumcised. This took place at a time when he had not yet been circumcised, and consequently it was the faith of one uncircumcised which God reckoned for righteousness.—The justification of Abraham by faith is described in Gen. xv., his circumcision not till Gen. xvii.

iv. 11, 12.

From what has just been said, it follows further that circumcision is no superior excellence of the Jews, to which they can appeal as a pledge of their righteousness; for it was given to Abraham distinctly as a sign and pledge of that righteousness by faith which he attained while he was still uncircumcised. For this same reason, physical descent from Abraham cannot establish any superiority at all of the Jews over the Gentiles. On the contrary, it is by circumcision that Abraham became the father

of all those who believe without having been circumcised; and he is the father of the circumcised only in so far as they take as their example his faith, which he had while he was still uncircumcised. This argument, which betrays all the subtilty of Jewish learning, robs the Jewish-Christian opponent of his chief weapon. Circumcision itself, which was reckoned as the pledge of the superiority and the promises bestowed upon the people of Israel, becomes in the hands of Paul an argument against the privileges of the Jews, and in favour of placing the uncircumcised Gentiles on precisely the same footing with the Jews.

11. *A seal of the righteousness of the faith which he had yet being uncircumcised*: Circumcision, then, is a divine pledge that it is the uncircumcised that are put in possession of righteousness by faith. Hence it is an argument in favour of the Pauline gospel, and not against it. This interpretation of course is not consistent with the historical religious meaning of circumcision, but it is quite in accordance with the Jewish theology of the apostle's day—*That he might be* (i.e. this is the divine purpose in virtue of which Abraham received the sign of circumcision) *the father of all them that believe, though they be not circumcised* (strictly “in [or “through”] uncircumcision”): that is to say, that he might be their father in the spiritual sense, so that even the right to call Abraham their father is denied to the Jews, if they mean to found upon that an exclusive claim to the blessings promised to Abraham and to his seed.—*Also* should be omitted.

12. Of course Abraham was also to be the father of the circumcised, but only in the sense in which he is also the father of the uncircumcised, i.e. father of those Jews who not only are of *the circumcision* (i.e. simply belong naturally to the nation of the circumcised), but also *walk in the steps of the faith* which our father Abraham had *being yet uncircumcised* (lit. “in uncircumcision”). In a word, he was to be the father of those who are not only physically, but also spiritually, children of Abraham.

iv. 13—16.

Further proof that Abraham is the (spiritual) father of *all them that believe* [ver. 11], whether they be uncircumcised or not. The fulfilment of the promise given to Abraham and his seed can only

come from faith, not from works of the Law ; and consequently the opinion of the Jews that the inheritance of the promises given to Abraham is assured to them, his natural descendants, through circumcision and the Law, falls to the ground. The inheritance of the promise given to Abraham is based, not upon the observance of the Law (to which the circumcision of the flesh pledges them), but upon the righteousness of faith. For if the contrary were the case, faith would lose its substance and the promise become invalid, since the Law, because of the sin which it provokes, can only produce wrath. And it is for this reason that the promised inheritance is only given on the ground of faith, namely, so that it may be given by grace, and so the fulfilment of the promise may be made really sure to all the descendants of Abraham, not only to those who are sons of Abraham according to the Law, but also to those who are sons of Abraham according to faith.

13. *The heir of the world*: Historically, the promise referred only to the inheritance of the land of Canaan (Gen. xii. 7, xiii. 15, xv. 18, &c.); but Jewish theology interpreted it of the Messianic dominion over the whole world (so in Matt. v. 5, comp. xix. 28 sqq.), and the first believers looked for its fulfilment upon the return of Christ (comp. 1 Cor. vi. 2 with Rom. viii. 17). When we consider that the Jewish Christians also understood this dominion in Jewish fashion as the dominion over the Gentiles given to the people of Israel, it was a hard demand to make, that they should grant that in this matter also Israel was to have no pre-eminence over the Gentiles who believed in the Messiah.—*Or to his seed*: his descendants. What has preceded (ver. 11) shows us that Paul does not mean this “seed of Abraham” to be limited to his natural descendants.—*Through the law*: Instead of continuing, For the promise which was given to Abraham and his seed does not refer to his physical but to his spiritual descendants, Paul here introduces at once the idea of the Law, because it seemed to the Jewish Christian that the inheritance of the promise given to Abraham was linked to the observance of the Mosaic Law, to which circumcision in the flesh was a pledge. But if the natural descendants of Abraham, or his descendants “of the Law,” counted upon the fulfilment of the promise for the sake of the Law that was conferred upon them, Paul

shows that, on the contrary, the promise would have become altogether vain, if it had not excluded participation through the Law, and required participation through faith. Hence, however, it followed that the claim of the "descendants of Abraham from the Law," i.e. of the Jews, to the exclusive dominion of the world was a deceptive claim.

14. *For if they which are of the law* (lit. "those from the Law," those who derive from the Law their claim to the inheritance) *be heirs* (can alone share in the inheritance), *faith* (by which Abraham himself, according to ver. 5, was justified) *is made void* (i.e. "emptied" of its substance). Righteousness and the prospect of the future inheritance necessarily given with it are lost.—*And the promise made of none effect*: because it cannot now be fulfilled.

15. *Because the law worketh wrath*: Under the Law, man, instead of becoming a partaker of the divine promise, only becomes subject to divine punishment, because it is through the Law that the knowledge of sin comes (iii. 20).—"But" (not *for*) "where there is no law, neither is there any transgression." Where the Law with its condemnation of the sinner does not exist (as in the case of righteousness by faith), neither does any transgression of the Law, which could *work wrath* and so cause the forfeit of the inheritance. The words are not meant to show why the Law works wrath (in that case we must have had: "For where the Law is, there is transgression"), but to show that the hindrance to the attainment of the inheritance, which is unavoidable under the Law, namely transgression, is only removed when no attempt is made to attain the inheritance from the Law.

16. "Therefore it (the inheritance) is through faith, that it may be of grace." It must be of grace because this is the only way in which the hindrance of transgression (ver. 15) can be removed. Hence if the promise is to stand good (comp. iii. 4), its fulfilment must take place by way of grace. But if the inheritance can only be conferred of grace and not according to merit, it necessarily follows further that it can only come "through faith," and hence that it must be shared in by all believers without distinction.—*That which is of the law*: those who derive their descent from Abraham from the Law.—*That which is of the faith of Abraham*: his descendants who are so of faith, as the Gentiles

also may be.—*Who is the father of us all*: the father of the believing Gentiles as of the believing Jews. The main idea is now brought prominently forward again in order to lead on to a new line of thought.

iv. 17—22.

A closer definition of the nature of the faith by which Abraham became the *father of us all*. By Abraham's having become the father of all believers, the saying of Scripture has been fulfilled that God would make him father of many nations. This prophecy, however, was fulfilled in him, because he believed in God, who quickens that which is dead and calls to life that which is not [see note on ver. 17]. Although, according to human judgment, there seemed to be no possibility of the prophecy being fulfilled in him, both he and Sarah having long passed the age at which men have children born to them, yet he doubted not the divine promise, but was fully convinced that God is able to fulfil that which He has promised. And therefore his faith was counted to him for righteousness. At the same time, Abraham's faith is more closely defined as faith in the God who calls to life that which is dead, and so the last proposition of the chain is duly prepared for, that the faith by which Abraham was justified, as defined by its subject, is essentially the same as the justifying faith of the gospel.

17. *As it is written*, Gen. xvii. 5: Scripture is here adduced to show, in the fact that Abraham is the father of us all, the fulfilment of a prophecy given to him, which was delivered because of his faith, and at the same time to define more closely, by reference to the subject of this prophecy, the nature of the faith which makes him our example.—*Of many nations*: In the passage in the Old Testament this means the many tribes which derive their descent from Abraham. Paul, on the other hand, refers the words to the Gentile nations generally who are called to Christian salvation.—*Before him whom he believed*: i.e. in the sight of, or according to the judgment of, the God whom he believed, he was appointed to be the father of many nations.—*Who quickeneth the dead, and calleth those things which be not as though they were*: "Who quickeneth the dead and calleth to that which is not that it may be." [The A.V. is the more literal rendering, but the Greek is taken by very many commentators to

have the meaning given here.] This miraculous activity of God is brought forward in order to define more closely the subject of the faith on account of which Abraham was appointed the father of many nations. It is to the God who quickens the dead, and calls into being that which is not, that this faith refers. The expressions are purposely left general, in order to bring out the agreement of the faith of Abraham with the Christian faith. The God who quickens the dead revived (ver. 19) the dead bodies of Abraham and Sarah, just as He raised Jesus from the dead. The God who calls that which is not into being, called a numerous posterity into life for Abraham who had no heir, just as He has raised a numerous people for Himself from among the Gentiles, who are not a people (Rom. ix. 25). It should further be noticed that Paul here brings out a different side of Abraham's faith from that in ver. 5. There he rather regards its subject as the forgiving divine grace, while here it refers to the divine omnipotence which can realize even that which appears humanly impossible.

18. Read, "Who against hope in hope believed."—This verse specifies still more definitely that Abraham, trusting in God's promise, still kept up hope even where, according to human judgment, there was no longer any hope at all.—*So shall thy seed be*: i.e. as numerous as the stars of heaven. The promise is found in Gen. xv. 5.

19. Read, "And without becoming weak in faith, he considered his own body, now dead, being about a hundred years old, and the deadness of Sarah's womb; but he," &c.—The consideration of his own dead body and Sarah's still did not shake his faith.—*Dead deadness*: i.e. they were too old to have children born to them.

21. *Had promised was able*, should be "has promised is able."

22. Here the apostle refers in conclusion to the starting-point of the whole exposition in ver. 3.

[22, 23, 24. *Imputed*: better "counted" or "reckoned." It is the same word as in ver. 3.]

iv. 23—25.

In this justification from faith, which Abraham obtained, is to be found the scriptural proof of justification by faith generally, in

accordance with the declaration of iii. 31 ; and thus the proposition is confirmed that the Pauline gospel actually establishes instead of abolishing the Law. Abraham's faith is the type of our faith. As his faith in the God who quickens that which is dead and calls into existence that which is not, was counted to him for righteousness, so to us also, who believe in the God who has raised our Lord Jesus Christ from the dead, this faith shall be counted for righteousness : for it was for our sins that Jesus was delivered unto death, and for our justification he has been raised. The immediate task of the apostle has thus been accomplished. Not only has the "righteousness of God" been proved to be the only possible way of salvation, and its own nature fully set forth, but also its agreement with the Law, i.e. with the divine revelation of the Old Testament, has been established.

23. What is written there of Abraham, that his faith was reckoned to him for righteousness, refers not only to him personally, as though the whole matter had only an historical interest, but it was written for our sakes also.

24. It has a typical significance for us, inasmuch as it represents beforehand in Abraham that which was afterwards to be realized in us.—"To whom it shall be reckoned" [same word as in vv. 3, 9, 10]: to whom faith shall be reckoned for righteousness.—*Believe on him* : properly, "found our faith upon him." The ground of this faith is the divine omnipotence, which manifests itself in the resurrection of Jesus from the dead. The subject of the faith historically is the fact of this resurrection itself, and the divine purpose expressed in this fact.—*Jesus our Lord* : The importance of the historical personality of Jesus consists in this very fact, that he is our Lord.

25. Here, in conclusion, the divine purpose is once more stated which is expressed in the two connected facts of the death of Jesus upon the cross and his resurrection.—*Delivered up for our offences* : given up to death (viz. by God, see iii. 25) in expiation of our sins.—*For our justification* : for the sake of the justification which we have obtained (by faith in his death); i.e. in order to make us participators of the possessions which God has promised to those who are declared righteous, especially deliverance from the "wrath" to come and life in the kingdom of God.

v. 1—11.

The result of the righteousness of God: peace and reconciliation with God, and at the same time deliverance from wrath, and the hope of life in the kingdom of God, the former imparted through the death, the latter through the resurrection, of the Son of God.—The apostle having already indicated the death and resurrection of Jesus as the two interdependent divine events by which our salvation is prepared (iv. 25), now proceeds to point out more exactly and explain more fully what is imparted to believers by means of these two facts.

1. *Peace with God*: the same thing that is called “reconciliation” below (vv. 10, 11) [A.V. *atonement* in ver. 11]. This *peace* is the immediate result of justification. It consists substantially in the relation of sonship to God in which we have been placed by justification. Its contrary is enmity against God (v. 10), which has been done away with by the work of reconciliation.

2. Here is added to peace with God, the second possession which is given, in like manner through Christ, to those who are justified: the hope of future glory in the divine kingdom.—*Have access into*: lit. “have received the introduction into.”—*By faith* should be omitted.—*This grace wherein we stand*: What kind of grace this is, is explained by the addition, *and rejoice in* (properly “boast of the”) *hope of the glory of God*. Hence by *grace* here we are not to understand justifying grace (for then the whole addition would be idle), but the grace which makes those who are justified heirs of the promises (iv. 13 sqq.), and heirs and citizens of the Messianic kingdom. In this grace those who believe stand already; for if we are sons of God, we are also heirs (viii. 17).—“And boast of the hope:” the believers who are justified have then of course a ground for boasting, or rejoicing in their pre-eminence over all other men, not indeed because of their own merit, but because of the grace in which they stand. The words refer plainly to the previous discussion, in which it was shown that the Jews have no reason at all for boasting of their inheritance of the promise on the ground of their supposed righteousness by the Law (iii. 27, comp. iv. 2).—*Glory of God*: What is meant is the celestial brilliancy by which God is surrounded, and which will one day be bestowed by God upon the “sons of God” also in the Messianic kingdom.

3, 4. The believer boasts not only, like the Jew, of the hope of future glory in the Messianic kingdom, but also of what is apparently the very opposite to this glory, viz. his own outwardly oppressed and suffering state in the present age of the world, because in such tribulation the faith upon which that hope rests is approved as genuine and enduring.—*Experience* should be “proof:” Tribulation is set forth as a test of faith. If it is borne patiently, without murmuring against God, belief in the faithfulness and truthfulness of God is proved in it. And from this proving, hope of the future glory comes forth confirmed and victorious.

5. *Hope maketh not ashamed*: The right hope of the justified, resting upon faith, puts them not to shame, but proceeds without fail to fulfilment.—“Is poured out in our hearts through the Holy Spirit:” i.e. the Spirit of God has been poured into the hearts of the believers, and this Holy Spirit which has been poured out upon them and imparted to them, is a pledge to them of the divine love, which, just as it has already given righteousness to them, will now further give them the inheritance of the Messianic glory (see vv. 9 sqq.). Inasmuch as the Holy Spirit which is poured out upon the justified gives to them the certainty of the divine love, it is said of this love itself that it is poured out in their hearts. The Spirit is indeed the spirit of the divine love itself which now bears sway in them. It should be noticed that, according to the apostle’s view, the work of redemption consists of two parts, the absolution of the sinner from guilt, and the communication of the Spirit of God to those who are justified. The former is the condition of the new religious relation to God (the relation of children), the latter is the condition of the new life which is to be perfected in the glory that is to come.

6. Read, “For even Christ, while we were still weak, at the appointed time died for ungodly men.”—In proof of the proposition that the love of God has been poured out in our hearts, the apostle further shows that God has already proved this love by the expiatory death of the Messiah, and that therefore He will all the more make us partakers of the life of His Son in the future kingdom of God. If the death of Christ for sinners is the practical manifestation now given to us of the divine love, in this love

we have also a pledge that when the time comes it shall stand the test at the last judgment.—“For Christ, while we were still weak

died for ungodly men:” The divine proof of love already given to us in the present consists in this, that, at a time when we were still weak, i.e. because of the flesh were incapable of fulfilling the will of God, Christ died for ungodly (properly not pious, see iv. 5) men.—“While we were still weak:” This points to the earlier period under the dominion of the flesh, in opposition to the present position of believers, when the Spirit of God has been poured out upon them.—“For ungodly men:” i.e. not only for those who were weak, but even for those who were sinners in the sight of God.—“At the appointed time:” at the time appointed by the divine love. Therefore the same love will likewise give us the Messianic glory in the time appointed by it.

7, 8. Read, “For scarcely does any one die for a righteous man; that is, it is for the sake of the good surely that any one undertakes to die. But God showeth his love towards us, in that,” &c.—Here is introduced in passing the justification of the thought that Christ died for impious men, or sinners. If it had not been so, there would have been no purpose in his death; for no one dies *for a righteous man*; such a one would be himself secure of deliverance from judgment and of future glory, and would not need to be made a partaker in it by the sacrificial death of another. If, therefore, there were a possibility of righteousness in oneself, as the Jews suppose, Christ would have died for nought and in vain.—“For the sake of the good:” for the sake of that good with which alone we are here concerned, and to which all things must serve for those who love God (viii. 28); in order to provide righteousness and life, that is, for others.—“Any one undertakes to die:” it is worth while for any one to die. Hence the sacrificial death of Christ can only have this purpose.

8. “But now God showeth his love:” In this very fact that it was while we were still sinners that Christ died for us, is found the practical manifestation of the love of God towards us. Consequently we may also hope for the further confirmation of this love.—*His love*: strictly “his own love,” as distinguished from the love which Christ has proved by his death. The death

of Christ is not simply his own act of love, but also is ordained by the loving will of God.

9. *Much more then*: reasoning from the greater to the less. Since we have now been justified by his blood (ver. 1), we shall all the more be “preserved from the wrath” (not simply *from wrath*); i.e. delivered from the wrath of God which will be revealed in the last judgment.

10. This verse further establishes the conclusion drawn in the preceding verse. For if God gave up His Son to death when we were still enemies in order to reconcile us to Himself, much more will He allow us to reap the benefit of the life of the risen Christ, now that we have been reconciled with Him.—*Enemies*: i.e. enemies of God. God could not but regard us as His enemies because of our sins; there was between Him and us a relation of mutual hostility.—*Reconciled*: this is regarded not only as a reconciliation of men with God, but at the same time a reconciliation of God with man, inasmuch as God no longer directs His wrath against those who are no longer His enemies but now have peace with Him.—*Be saved*: i.e. from the wrath.—*By his life*: the life of the risen Christ, which is a pledge, to those who are reconciled, of their future life in the Messianic kingdom.

11. While the Jews, then, wrongly boasted of God (ii. 17) as their God of the covenant who had granted to them the Messianic inheritance, the believers have a right to such a boast [A.V. *joy*]. They have not only the well-founded hope of future glory, but they may even now boast of God as their Father who has called them to the Messianic inheritance. But with them this boasting is not founded upon their own excellence, but it is imparted *through our Lord Jesus Christ*, i.e. through him “through whom we have received the reconciliation” [A.V. *atonement*].—The nature and result of righteousness by faith, and so the new religious system, have now at last been fully developed.

v. 12—21. *Third Section of the First Sub-division.*

The final consideration which establishes the new religious system of a divine imputation of righteousness, and of the life of the one Christ, to the many believers by an historical comparison

with the transmission of the sin and death of Adam to the multitude of his descendants.

This section is no more intended than the conclusion of the preceding one (v. 1—11) to form a connecting link between the first and the second sub-divisions. Its object is simply, now that the complete exposition of the new religious system has been given, to justify to the religious consciousness of the Jewish Christians the result of the previous exposition, namely, the fundamental principle of the divine saving ordinance of an imputation or transmission to believers of the effect of Christ's death upon the cross and his resurrection.

12. *Wherefore*: Because reconciliation, and in addition deliverance from judgment, have been given to us as our own by grace through the death and resurrection of Christ, therefore the case is the same with this divine communication of righteousness and life as with the transmission of Adam's sin and death to all men. —*As by one man*: There is no second clause corresponding to this. The complete sentence should have been, As by one man sin came into the world, and through sin death, so by one man righteousness came into the world, and through righteousness life. Instead of this, the second member of the comparison is only shortly hinted at at the end of ver. 14, and then taken up again in a new form in vv. 15 sqq.—*By one man*: i.e. by Adam, comp. ver. 14. The words refer to Gen. iii., and develope the idea that Adam by his sin brought sin and death upon his whole race. In the first Epistle to the Corinthians (1 Cor. xv. 45—49), Paul contrasts Adam and Christ as the earthly man whose nature is only that of a "soul," not of a "spirit," and the heavenly man who is spirit. According to the doctrine of the apostle found elsewhere, man who is only flesh animated by a soul, but not yet in possession of the divine spirit, sins of necessity. Hence it might appear that even here Adam is represented, not as the cause of the sin and death of the whole race, but only as the first of the series of sinners, or as the one in whom the sin which is necessarily involved in the fleshly nature of man was first manifested. But this would destroy the whole force of the comparison which follows, for a corresponding conception of Christ would overthrow the whole Pauline doctrine of redemption. Paul does not trouble

himself to adjust what he now says to the requirements of his doctrine of the origin of sin as found elsewhere. He simply takes up the position of Judaism, and endeavours from it to establish his principle of the transmission of righteousness and life from the one to the many, by a comparison with the transmission of sin and death from the one to the many which actually takes place according to Jewish doctrine itself. It is only thus that the comparison between Adam and Christ here established can have any meaning, and its proper place in the general context of the Epistle.—*Sin entered into the world*: Adam's sinful deed is represented as the cause why sin now operates in humanity as a power which no one can escape. By *sin*, we are to understand neither "actual sin" nor, strictly speaking, "original sin" (as an inherited disposition to sin on the part of the individual), but evil represented as a personal power which by means of the flesh has dominion over man (see also ver. 21).—*And death by sin*: According to Gen. ii. 17 (comp. Rom. vii. 24; 1 Cor. xv. 56). Death, like sin, is represented as a power having dominion over man (comp. vv. 14, 17). By *death*, the opposite to the life which is brought through Christ, we must understand, not "spiritual death" (inner insusceptibility to the good), nor simply physical death alone, but *eternal death*, permanent exclusion from the life and glory of the Messianic kingdom, i.e. physical death without resurrection to the eternal life.—*And so death passed upon all men*: Instead of saying, And so sin and death have passed upon all men, the apostle takes the universal spread of death, the indisputable fact in our experience, as his main idea, and afterwards introduces the universal spread of sin in consequence of the fall of Adam, as the explanation of it.—*For that all have sinned*: The meaning of these much-tormented words cannot be that all individuals are liable to death because of their own actual sins or transgressions of the Law. This would be inconsistent with ver. 14 and the whole aim of this section, which assumes a causal connection between the sin and death of Adam, and the sin and death of the whole race. The meaning is this: that all were subjected to the power of sin in consequence of Adam's actual sin, even supposing that their sinfulness was never actually manifested in definite transgressions of the Law. This universal sinfulness caused by Adam is the

ground of the universal prevalence of death. The idea, then, is not that Adam's sin was only imputed outwardly to his descendants as theirs, without their having been actually subjected to the power of sin. The case is similar to that of the righteousness of Christ (vv. 15—19), which is not simply imputed outwardly to the believers. As in the verses that follow (15—19), Christ's act of grace is the cause of the actual transmission to believers of justification, i.e. forgiveness of sins and the relation of children to God, so here Adam's act of sin is the cause of the actual extension of the dominion of sin over his descendants. But the comparison between these two cannot be completely carried out, inasmuch as Adam's sin indeed actually makes his descendants sinners, so that the dominion of death over them is really due to their own sinfulness; while the result of the expiatory death of Christ is not, in the first instance, a *making* righteous (in the moral sense), but a *declaring* righteous, of those who are actually sinners, from which righteousness in the moral sense is afterwards to proceed. We must consider, however, that the immediate question here is not the representation of moral conditions but of religious relations.

13. Here the apostle breaks off the comparison which he had himself introduced in ver. 12, and only takes it up again in ver. 15, and then from a different point of view. Vv. 13, 14, contain a closer definition of the first member of the comparison, bringing out more definitely the resemblance between the effect proceeding from Adam and that proceeding from Christ. The last words of ver. 14, "who is a figure," &c., take up the comparison again. [Hence the marks of parenthesis before ver. 13 and after ver. 17 should be omitted.]

13, 14. These verses are not so much intended to prove that the universality of death is actually due to Adam's guilt, as to justify the assertion that all have actually sinned in consequence of Adam's sin. For even before the Law, sin was in the world as the ruling power over individuals in the world. But where there is no law, it is not counted to the individual as personal guilt or transgression of the Law (and hence the individuals were not punished with death for their *personal* transgression of the Law), but death manifested itself, from Adam to Moses, as a universal ruling power even over those who had not, like Adam, transgressed

a definite commandment. Consequently, as a matter of fact, all have been subjected to the deadly dominion of sin by Adam's act of sin. The objection that, according to this, in ver. 12 the universality of death is proved from the universality of sin, while in vv. 13, 14, the universality of sin is proved from the universality of death, and that therefore the argument moves in a circle, must be acknowledged, but it does not compel us to relinquish the above explanation. For in ver. 12 the words, "because all have sinned," only supply the hypothesis which is logically required by a given fact of experience; while, on the other hand, in vv. 13, 14, the justice of the hypothesis is shown from the fact adduced. But if, instead of accepting this explanation, we suppose that the universality of death was here intended to be referred to Adam's guilt, then the argument would be as follows: The personal sins of the descendants of Adam could not explain the universality of death. There was, indeed, sin in the world before the Law. But this could not be reckoned personally against individuals, because it never was made manifest as a transgression of definite commandments. Nevertheless, death ruled from Adam to Moses, even over those who had not transgressed a definite commandment after the manner of Adam. Consequently it is not the actual sin of individuals, but Adam's sin, that is the cause of the universality of death. In this latter explanation one is compelled skilfully to twist the meaning of the words, "because all have sinned," which then interfere with the argument, or at best to leave them out of sight as a somewhat superfluous addition, considering how the argument proceeds.—*Until the law*: i.e. in the period anterior to the delivery of the Mosaic Law.—*Sin is not imputed*: i.e. not reckoned by God as the personal transgression of the individual. The context forbids us to understand this to refer to the inner accusation of conscience.

14. *From Adam to Moses*: In the time before Moses, death was just as universal as afterwards.—*That had not sinned after the similitude of Adam's transgression*: These men are not declared sinless, but it is only said that they had not, like Adam, transgressed a definite divine commandment (Gen. ii. 17). Of course the apostle elsewhere acknowledges even of those who sinned without law (Rom. ii. 12) that they knew God's will, and there-

fore were justly punished for their guilt (see i. 20, ii. 14 sq.).—*Who is the figure* (strictly “a figure”) *of him that was to come*: Adam is a type of Christ, inasmuch as in both cases there is a transmission from the one to the many.

v. 15—17.

It is now shown that the transmission of righteousness and of life from the one to the many is *much more credible* than the similar transmission of sin and death. If, therefore, the similarity in the nature of the transmission cannot but incline the Jewish-Christian mind to the acceptance of the divine plan of salvation announced by the apostle, the dissimilarity in the substance of that which was transmitted can only confirm this inclination all the more. In the one case it is a transgression, in the other an act of grace, that constitutes the cause of the transmission. In the one case, that which is transmitted from the one to the many is death; in the other case, a gift of grace. In the one case, judgment, which leads to condemnation, proceeds from the transgression of the one; in the other case, the gift of grace, which leads to justification, proceeds from the transgressions of many. If the shortcoming of one became the cause of the dominion of death, it is all the more possible that those who through the one, Jesus Christ, have received the abundance of grace and the gift of righteousness, should become partakers of life and of dominion in the Messianic kingdom that is to come.

15. *The offence*: not sin regarded as a power (as in vv. 12, 13), but the individual sinful act.—*The free gift*: properly “the gift of grace.” Most emphatically the apostle brings forward the fact that that which we become partakers of in Christ is a manifestation of grace. Where it is a question of a divine gift of grace, the transmission from one to others is incomparably more conceivable than where it is a question of the results of human sin.—*For if*, &c: strictly “For if through the offence of the one the many died.” The sinful act of the one became the cause of the death of the many, inasmuch as they were made sinners through him.—“Much more did the grace and gift of God abound to the many:” Instead of the effect of the act of grace, the life of the many, being now opposed to the effect of the act of sin, the death of the many, the fact is first brought forward that it is a

manifestation of divine *grace*, which is given through the one, Christ, to the many.—“The one man Jesus Christ:” In both cases it is a man whose act determines the lot of many. But in the one case it is the offence of the one man that involves the death of the many; in the other case it is God’s grace which abundantly manifests itself in the act of grace of the one man.

16. *And not as it was by the one that sinned so is the gift: i.e. the gift of grace is not like that which was occasioned by one sinner; for while the judgment which leads to condemnation proceeds only from one, who had sinned, the gift of grace, on the contrary, proceeds from the sins of many.* The verse introduces an additional mark of dissimilarity. Where God judges in accordance with strict justice, the sin of a single one is sufficient to bring the sentence of condemnation upon many, but at the same time it is in these sins of many that the divine grace finds occasion for the sentence of justification.—*Is of many offences unto justification: i.e. proceeding from many offences leads to a sentence of justification.* The substance of the sentence is the righteousness awarded by it.

17. The main thought of vv. 15, 16, is again demonstrated.—*One man’s: properly “the sin of the one.”—By one: “by the one,”* emphatically repeated in order once more to lay stress upon the causal connection.—*Much more they which receive shall reign in life: From the communication of righteousness is further inferred the impending communication of eternal life in the Messianic kingdom (comp. v. 9 sqq.).* Reigning in life is emphatically opposed to subjection to death. Life in the Messianic kingdom is at the same time participation in the universal Messianic dominion (see note on iv. 13).

v. 18, 19.

The result of the discussion in vv. 12—17 is, once more, clearly summed up.

18. *Therefore as by the offence, &c.: strictly, “Therefore as through the offence of one, a sentence of condemnation upon all men was arrived at.”—By the righteousness of one: What is meant here is again (comp. ver. 16) the substance of the divine sentence of justification pronounced upon the one, and this is the righteousness of this one, recognized by God.* This righteousness

of Christ consists in his obedience, proved by his death upon the cross (comp. ver. 19). His resurrection from the dead is the result of the divine sentence of justification in which this righteousness of Christ is acknowledged.—“Even so by the righteousness of one, the justification of life (which extends) over all men (has been arrived at):” *Justification* is the sentence of justification as a divine act; *justification of life*, the justification which leads to life.—*All men*: Jews and Gentiles without distinction.

19. [*One man* should be “the one man.”]—*Many were made sinners*: properly, “the many were set forth as sinners,” i.e. by the divine sentence.—*Shall many be made righteous*: properly, “shall the many be set forth as righteous,” i.e. at the last judgment. The divine sentence, then, in both cases pronounces the transmission from the one to the many; in the former case the transmission of the sin, in the latter of the righteousness. Hence the former are condemned as sinners who are subject to the divine wrath, and the latter, as righteous (i.e. absolved from guilt), are declared heirs of eternal life.

v. 20, 21.

The final result is now given from the preceding discussion, as regards the religious significance of the Law considered, according to the Jewish-Christian view, as a source of righteousness and life; and hence at the same time the result as regards the relation of the “righteousness of God,” proclaimed by Paul, to the “unrighteousness of men” which is only increased by the Law. The Law is simply to increase actual sins in the time between Adam and Christ, and so at the same time to increase the power of the sin which had been in the world since the time of Adam. But when sin had become powerful, grace became still more powerful, in order that, as previously sin manifested its power in the universal prevalence of death, so grace may the more manifest its power by the communication of the righteousness which leads to eternal life, and which is imparted to us through Christ.

20. *The law entered*: properly, “came in beside,” i.e. it does not mark any special crisis in the period between Adam and Christ, but is in that period only of subsidiary importance as increasing the sin which had already existed in the world since the time of

Adam.—*That the offence might abound* : i.e. that actual sin might be increased (comp. Gal. iii. 19). The definite commandment always provokes new transgressions. Hence this is adduced as the divine purpose in the entrance of the Law. Sin was not to be brought into existence by the Law, but it was to be made manifest by it in all its fearful power, so that in opposition to the “unrighteousness of men,” which was now completely brought to light, the “righteousness of God” might manifest itself as the only possible way of salvation. This idea is connected with the similar idea somewhat differently expressed, that the Law was intended to make men conscious of sin (comp. iii. 20, vii. 13).—*But where sin abounded* : i.e. where the power of sin was increased. The more the several actual sins are multiplied, and the more general sin after the manner of Adam’s transgression as an offence against distinct divine commands (see ver. 14) becomes, the greater does the power of sin in the world show itself to be.

21. It is the divine intention that where sin has displayed all its power, grace shall show itself much more powerful. For this reason it was not revealed until “the appointed time” (see ver. 6), after the Law had fulfilled the task divinely appointed to it.—*As sin hath reigned unto death* [lit. “As sin reigned in death”] (i.e. as sin has revealed its power by causing death), “so also grace may reign through righteousness unto eternal life :” To the ruling power of sin is now to be opposed the greater ruling power of grace. This happens inasmuch as grace bestows righteousness, i.e. absolution from guilt before the judgment of God, and so makes it possible for those who are pronounced righteous to be received into eternal life. But the historical channel of this work of grace is *Jesus Christ our Lord*. With these concluding words, the rhetorical colouring of which is unmistakable, the apostle has brought to a termination the whole first sub-division of his Epistle, the demonstration of the “righteousness of God” to the *religious* consciousness of the Jewish Christian, and at the same time he has shown from every point of view the religious right of the Pauline gospel to the Gentiles.

vi.—viii. *Second Sub-division of the First Division.*

Demonstration of the new system of the “righteousness of God” to the *moral* consciousness of the Jewish Christian.

These chapters (vi.—viii.) by no means contain only a simple practical application of the doctrinal ideas developed in the first sub-division (i.—v.), but are intended to meet a new and serious difficulty which the Jewish Christians found from a moral point of view in the gospel of righteousness by faith. They therefore form an essential part of the defence and establishment of this gospel. The apostle intends to show that righteousness by faith, as he proclaims it, far from overthrowing the moral requirements of the Law, renders possible the liberation of man from the power of sin, which was impossible to the Law, and thus exempts the believer from all condemnation by the Law. Hence the false conclusion is first rejected, which the opponents draw from the Pauline doctrine, that one ought to continue to sin in order that grace may be the more gloriously manifested. With this view, the apostle shows that by baptism into the death of Christ the power of sin is broken in them that believe, so that they ought now to live a new life for God in communion with the risen Christ (vi. 1—14). By their liberation, then, from the dominion of sin, they have entered into the service of righteousness, and hence grace leads to eternal life just as surely as sin leads to death. As having died to sin, that is to say, they are at the same time dead to the Law, and in its place have entered the service of the Risen, the service not of the letter but of the spirit (vi. 15—vii. 6). But, on the other hand, the converse is equally true, that the man who is subject to the Law always remains at the same time subject to sin (vii. 7—25). From this the apostle passes on to give an account of the new life in righteousness, which being established by the sway of the spirit of Christ in the believers, makes them capable of fulfilling the moral requirements of the Law, and affords them a practical pledge of their future life in the Messianic glory (viii.). The peculiar Pauline theology reaches its climax in these three chapters, the apostle now proceeding to sketch the outlines of a new moral system which aims at explaining the new life in righteousness revealed in Christ from the nature of the matter itself, from the great antitheses of flesh and Spirit, dominion of sin and sway of the Spirit, external enthrallment to the Law and inner liberty of the “sons of God.”

vi., vii. *First Section of the Second Sub-division.*

Rejection of the objection of the opponents.

vi. 1—14.

Argument that the baptized, as having died with Christ to sin, must now also be partakers of the new life of the risen Christ.

1. This verse is immediately connected with the result stated in the preceding verses. The proposition that the object of the Law is only to increase sin in order that grace may prevail, seems fully to confirm the objection to the apostle's doctrine which has already been touched upon (iii. 8), viz. that it would follow from it that one should do evil in order that good may come, or so that grace may be the more abundantly shown.—*What shall we say then?* (see note on iv. 1). The question introduces a false conclusion which the opponents draw from the Pauline doctrine.

2. *God forbid:* (see note on iii. 4).—*How shall we, &c:* strictly, "We who died to sin, how shall we any longer live therein?" The conclusion of the opponents is altogether impossible.—"Died:" this is not to be understood of any moral proceeding (the renunciation of all fellowship with sin); that is regarded as a result of having died to sin, not as identical with it. What is meant here is something that took place in the believers at baptism, viz., as ver. 3 shows, the divine transmission of the death of Christ to those who are baptized, so that Christ's death is also their death.

3. Read, "Or know ye not that all of us who have been baptized unto the Christ, Jesus, have been baptized unto his death?"—"Or know ye not?" explains the startling proposition that we have died to sin, by a fact known to all readers. Baptism unto the Messiah, Jesus, or unto Jesus as the Christ, is a baptism unto the Crucified, and hence, as Paul immediately states more exactly, a baptism unto his death, or unto the saving efficacy of his death. This saving efficacy, however, consists in the fact that Christ died for our sins, or, as it is more definitely stated in ver. 10, died to sin.—"Who have been baptized unto the Christ, Jesus:" The older form of baptism was simply unto Jesus as the Christ (or Messiah). Baptism unto Father, Son and Holy Spirit, did not come into use until a later date.

4. "Therefore we have been buried with him by baptism unto death" [the best MSS. read, "his death"]. This, according to the apostle, is really, and not merely figuratively, what baptism means. The immersion of the person baptized in water (this was the original form of baptism) represents what actually takes place in the person baptized at the time when the symbolical ceremony is performed. By baptism unto Christ's death, the person baptized is buried with Christ, Christ's death is appropriated to him as his own death. Hence if Christ died to sin, then those who are baptized in Christ and with Christ have likewise died to sin. The power of sin over them which the carnal man was utterly unable to escape is in the act of baptism, not only figuratively, but actually broken. Baptism is to the apostle a mystery, in which the saving power of the death of Jesus is transfused in a supernatural manner into believers. In ver. 6, it is described as a crucifixion of our old man with Christ. And this, again, is not to be understood in a moral sense, but quite strictly of a slaying of our flesh, the natural foundation of the old Ego, so that this flesh is henceforth no longer able to domineer over the will according to its own passions and desires.—*That like as Christ was raised up from the dead even so we also should walk in newness of life*: As, in the symbolic act, immersion is followed by emergence from the water, so it is the divine purpose of baptism that from the death of the Ego which was under the dominion of sin there should proceed a new Ego walking in a new spiritual life. Dying to sin, or the crucifixion of the old man, is only one side of the miraculous occurrence, to which the resurrection of a new man, no longer subject to the dominion of the flesh and of sin, must correspond as the other side. This resurrection of the new man, again, is not in the first place to be understood morally but literally, and it takes place, as is shown in chap. viii. more fully, through the communication of the spirit of Christ, which is likewise a supernatural process in man, the miraculous introduction of a new Ego born of the spiritual nature of God and Christ. This other side of the matter is the baptism of the spirit, which, according to the apostle, is effected by the resurrection of Christ, just as much as the dying to sin which takes place in the baptism of water is effected by the death of Christ upon the cross. Here the communication of

the spirit is not expressly mentioned, because the apostle is still occupied with the confutation of the complaints of his opponents. The closer description of the way in which this "walking in newness of life" is realized, is reserved for another part of the Epistle.—*In newness of life*: The apostle does not yet give utterance to any admonition (this follows in ver. 12), but only states what God further purposed to impart to us through baptism unto the death of Christ. Our walking in newness of life (being based upon the communication of the spirit) is as much an act of God as the raising of Christ from the dead, which ensued "through the glory of the Father," i.e. through the celestial light of the Father which was imparted to Christ in his resurrection.

5. Read, "For if we have become united with the likeness of his death, we shall also be (united) with his resurrection."—This verse proceeds to establish the purpose of baptism unto the death of Christ expressed in ver. 4, on the ground that as we have entered into mysterious communion with the death of Christ, so we shall enter into mysterious communion with his resurrection. It is in the newness of life, which is imparted to us by God in baptism, that the saving power of the resurrection of Christ is carried into effect.—"For if we have become united with the likeness of his death:" If by the imitation of his death in baptism we have entered into a mysterious connection with it.—"We shall also be (united) with his resurrection:" We shall also one day be made like him in the resurrection. This future resurrection with Christ, the hope of which is awarded to us in baptism, is a pledge even now to walk in newness of life, inasmuch as the same spirit of Christ which will then be the means of our resurrection to a life in heavenly glory, already lives in us as a new Ego.

6. Here we have the ground of our expectation that we shall be partakers of the fellowship of the resurrection of Christ as well as of his death. Our old man has been crucified with Christ in order that this fleshly body which is subject to sin may be slain and its independent impulses destroyed, and that so we may no longer remain subject to the dominion of sin. Consequently we shall also arise with Christ to a new life which is already being carried out in us. (Usually ver. 6 is regarded as adducing a motive for walking in a new life).—*Our old man*: our old natural Ego, the essence of which is in the flesh, which is

under the dominion of sin.—*Is crucified*: properly, “was crucified,” viz. by baptism unto the death of Christ upon the cross.—*That the body of sin might be destroyed*: lit. “made inoperative;” i.e. that its independent movements might be destroyed. The earthly body, subject as such to sin, continues to exist indeed after baptism as before, and is not exchanged for a new and spiritual body until the resurrection. But the crucifixion of the old man is even now to result in this body no longer exercising its own life in the satisfaction of its sinful impulses.

7. *For he that is dead is freed* (lit. “has been justified”) *from sin*: a proposition of universal application. As, according to the most wide-spread view of justice, the penalty of death expiates the guilt of the criminal, so those who have died with Christ are thereby absolved from sin. The verse explains in what way the crucifixion of the old man can be destined to do away with the body of sin, and so to put an end to the slavery under sin. As having died, we are absolved from sin by a divine sentence, i.e. we are declared entirely free from its service. What is meant is not, in the first instance, being set free by God from condemnation to death.

8. The argument is here continued: “But if we died with Christ” (i.e. have been absolved from every obligation to sin), “we believe that we shall also live with him,” i.e. partake of the new undecaying life of the risen Christ. As this life with Christ is still described as the subject of believing hope, it can, again, only be the life of the resurrection that is meant, regarded, however, as a new spiritual life of those who are freed from the dominion of sin, a life which must, therefore, even now have the effect of preventing us from giving sin any further power over ourselves.

9, 10. The assurance of this faith is here based upon the undecaying life of the risen Christ, who, having once for all died to sin, now lives only for God.—*Knowing* (i.e. “since we know”) *that Christ, being raised from the dead, dieth no more*: The life of the risen Christ is undecaying; whosoever therefore is a partaker in the fellowship of his resurrection, his life will likewise be without decay.—*Hath no more dominion*: i.e. “no longer hath dominion.”—“For that which he died [i.e. the death which he died] he died unto sin once” [strictly, once for all]: This esta-

blishes the proposition that death has henceforth no dominion over him ; for the sole cause of death is sin, but to this he died once for all upon the cross. He died to sin (viii. 3), inasmuch as he slew upon the cross the sinful flesh which he also had assumed, and so condemned the ruler of the flesh, sin itself, to death. Sin is here, as throughout the whole context, represented as a personal ruling power.—“But that which he lives [i.e. “the life which he lives”] he lives unto God :” but life for God is an undecaying life.

11. Read, “And so reckon ye also that ye yourselves (like Christ) are dead unto sin, but are alive unto God,” &c.: In the form of an application to believers of that which has been predicated of Christ, the argument is now brought to the conclusion, that they will no longer walk in sin but in a new life. If we, as partakers in the fellowship of the resurrection of Christ, shall live with Christ, our life also is a life for God, free from sin.—“Reckon ye also :” properly, come to this conclusion, i.e. recognize this state of things as established.—*Dead unto sin* : i.e. once for all.—*Alive unto God* : even now, by virtue, that is, of the spirit of the risen Christ that has been bestowed upon them. This life unto God, however, in them as in Christ, is an undecaying life.

vi. 12—14.

The practical application of the preceding statement of the actual state of things now follows. If as a matter of fact, through the death and resurrection of Christ, we have died to sin and entered into life for God, the admonition follows as a matter of course, no longer to let sin reign.

12. *Let not sin therefore reign*: From the fact that those who have been baptized into the death of Christ have died to sin, follows in the first place only the abolition of actual subjection to it, or the possibility of suppressing it, and not at once the impossibility of sinning.—*In your mortal body* : this flesh body, with its members, had hitherto been the seat of sin. So long as the believers are burdened with this mortal body, which, like everything earthly, is subject to decay, it is still always possible that sin may again take possession of it. But just because this body will be subject to death, we must not obey its lusts, which would again bring it under the power of sin.—*It in*, should be omitted.

13. *Neither yield ye your members unto sin*: do not place them at the service of sin.—*As instruments* (or “weapons”) *of unrighteousness*: weapons by the bearing of which *unrighteousness* is shown to be the natural constitution of man, or instruments which the unrighteous use in the service of sin, and by means of which unrighteous deeds (i.e. deeds opposed to the divine will) are committed.—*But yield yourselves unto God*: i.e. place yourselves at the service of God.—*Instruments* (or “weapons”) *of righteousness*: Righteousness, as the new religious state established by God, is here at the same time regarded as a moral condition of the justified, in which they use their members in the service of God, or for the fulfilment of the divine will.

14. Sin will not be able to compel you to its service if you do not voluntarily enter its service. But those who believe have this liberty because they are *not under the law, but under grace*. For it is over those who are “under the law” that sin also exercises its dominion (as is explained more in detail in vii. 7 sq.); whereas grace has destroyed this power in baptism unto the death of Christ, and by participation in his resurrection has rendered those who have been baptized capable of a new life. Hence that very appeal to the divine grace, which in the eyes of the opponents justified their serious moral objections to the Pauline doctrine, serves, according to the apostle, to prove that he who believes, instead of trusting in grace and continuing to sin, has been set free by grace from the dominion of sin, from which he has never been free before.

vi. 15—23.

From the very time when we ceased to be under the Law and came under grace, we have been made servants of righteousness, instead of servants of sin; and instead of death, which is the wages of sin, we receive through grace eternal life.

15. Once more the objection to the Pauline gospel raised in ver. 1 is repeated, in order that, after what has been said in vv. 2—14, the apostle may be able again to reject it as altogether unfounded.—*Because we are not under the law, but under grace*: In ver. 14, Paul has shown that this very fact affords a reason why sin should no longer have dominion over those who believe. But this very opposition between law and grace which Paul assumes, previously provoked the opposition of Jewish Christianity.

16. In order to remove the objection of the opponents, Paul starts from the general proposition that when one has entered any one's service, one is really bound to serve him. Hence we either serve sin, or else we serve *obedience*, i.e. submit ourselves to the will of God for our salvation revealed in the gospel. In the one case, our service leads *unto death* (to perdition); in the other case, *unto righteousness*, i.e. to the actual establishment of the new life in those who are justified (see ver. 13).

vi. 17—19.

But among the believers the decision has already been made. Having submitted themselves to the saving will of God, they have been set free from the service of sin, and have entered the service of righteousness. Consequently, as they formerly placed their members at the service of uncleanness and unrighteousness, and therefore came into a condition of unrighteousness, so now they ought to place their members at the service of righteousness, and so attain to holiness.

17. Though the apostle represents it as a matter of the free choice of man to which of the two services he will devote himself, still, according to vv. 3 sqq., it is only by baptism unto the Crucified and Risen that the service of righteousness has been made possible, and this is a work of grace. Hence the apostle says, *But God be thanked that ye were* (formerly, that is to say) *the servants of sin, but (now) ye have obeyed* ("become obedient to"), &c.: This new state of obedience, in opposition to the former servitude to sin, is therefore the subject of the thanksgiving to God to which utterance is here given.—*That form, &c.*, should be "the form of teaching to which ye were delivered," i.e. by God. This form of teaching is the gospel of the Crucified, which Paul can only apprehend in sharp opposition to the religion of the Law. In saying this, however, we by no means intend that the Romans should therefore be described as "Pauline Christians."

18. *Being then made free* (i.e. since you were made free by God) *from sin* (i.e. from servitude under sin), *ye became the servants of righteousness*: Here, again, *righteousness* appears not merely as a new religious relation, but at the same time as a new power of life, which manifests itself as working in those who are justified.

19. *I speak after the manner of men because of the infirmity of*

your flesh: a parenthesis to point out that the expression, *ye became the servants of righteousness*, which is not strictly applicable, has only been chosen on account of the weakness of his readers. The condition of those who have been baptized unto Christ, or the being "under grace," is in truth no servile state, but a state of liberty (comp. viii. 2 sqq.).—*For as ye have yielded, &c.*: These words, in the form of an explanation of ver. 18, really establish the practical moral conclusion, which clearly reveals the utter groundlessness of the objection brought by the apostle's opponents.—*To iniquity unto iniquity*: Iniquity is taken first as a power, and secondly as the state of the man who is under the dominion of this power.—*Unto holiness*: Holiness, i.e. the state of moral purity in which those are who are dedicated to God, is the goal of the "service of righteousness."

vi. 20—23.

The exhortation to the service of righteousness is again strengthened by a reference to the final outcome of the two kinds of service.

20. For formerly, when ye were still in the service of sin, of course ye were not yet bound to the service of righteousness. The words are a most incisive denial of the supposed righteousness under the Law which the opponents affirmed.

21. Read, "What fruit had ye then? (i.e. What fruit did that service of sin then bring you?) Things of which ye are now ashamed" (i.e. actions of sinful uncleanness). The apostle gives a speedy answer to the question that he has raised.—*Death*: eternal death (see note on v. 12).

22. *But now, &c.*: Now, however, since ye have been freed from sin, and instead have become servants of God.—*Ye have your fruit unto holiness*: The fruit of the service of God is the new life which is perfected in holiness, and has *everlasting life* as its final result. Hence eternal life, although it is a divine gift of grace (ver. 23), is regarded as a result of that "service of righteousness" which actually fulfils the moral demands of God. How this is possible is shown in chap. viii.

23. One more summing-up of the result attained, in which it is no longer the service of sin and the service of righteousness that are opposed to one another, but sin and grace. For the

service of righteousness also is a gift of grace.—*The wages of sin*: i.e. what you attain as merited by what you have done.—*The gift of God*: the gift of the divine grace, bestowed upon him who, without any merit of his own, is freed from the service of sin and made capable of the service of righteousness.

vii. 1—6.

As having died with Christ we have been freed from the dominion of the Law and given to another Master, in order that our sinful passions may no longer bring death to us, as when we were under the Law, but the new service of the risen Christ may bring to us the communion of God.—The opposition set forth in vi. 14 between being “under the law” and “under grace,” had previously been taken as the opposition between the service of sin and the service of righteousness, and emancipation from the dominion of the Law as at the same time emancipation from the dominion of sin. The apostle, without in the first place closely establishing the equivalence of the two ideas of the dominion of sin and the dominion of the Law, proceeds to show, in immediate connection with what has preceded, that our previous service under the Law has actually come to an end, and that the new service of the risen Christ has taken its place, and that the aim of this change of service, completed upon the cross of Christ, is to substitute for the life of sin under the Law, which leads to death, a life which brings fruit for God; that is, to substitute for the service of the letter the service of the spirit. It is not till now that the line of thought begun in vi. 14 is brought to a temporary pause.

1. *Know ye not*, should be “Or know ye not:” The appeal to a principle familiar to readers who are acquainted with the Law (i.e. to Jewish Christians), is intended further to establish the idea that those who have died with Christ have, in so doing, really died to the Law, and so have left their previous service of the Law and entered a new service.—*For I speak to them that know the law*: His readers shall decide for themselves, from their own knowledge of the Law, what is the law in a given case.—*That the law hath dominion over a man as long as he liveth*. This is the universal principle of law by which the apostle desires to have the particular instance now under consideration decided.

2. An example from the Mosaic Law of the validity of the principle set forth in ver. 1. The wife is bound by the Law to her husband so long as he lives, and may form no connection with another. But when her husband is dead, she is free from this provision of the Law, and may without sin marry another. The figure is not altogether appropriate, inasmuch as it is not the man who dies that is set free from the Law, but the woman that is set free by the death of her husband. The apostle appears, indeed, to regard the woman herself as one dead to the Law, which refers to the husband, in consequence of the death of her husband. This suits very well with the idea which he wants to explain (that the baptized are dead to the Law), but only applies so much the less to the establishment of the legal principle set forth in ver. 1.—*From the law of her husband*: “from the law in regard to the husband.”

3. *Be married to another man*: strictly, “become another man’s,” both at the beginning and end of the verse.—*So that she is no adulteress*: so that she can no longer be condemned by the Law as an adulteress.

4. Application to believers of the legal principle above explained.—“Wherefore, my brethren, ye also” (like the woman in the example above given) “have been made dead to the Law:” The Law can no longer regard you as living; i.e. the provisions of the Law are no longer obligatory upon you. In ver. 5, this thought is co-ordinated with the thought that the Law as the goad of sin has fallen to the ground with sin itself. The idea of the dominion of the Law is again two-sided (see note on vi. 15). “Through the body of Christ:” by the death of the body of Christ upon the cross. By this death the obligation to the Law, under which men lie, has been vicariously fulfilled (iii. 24), or, according to the turn which the thought takes here, sinful flesh has been slain in the death of Christ, and so at the same time the Law as the goad of sin has been rendered powerless.—“That ye may become another’s:” not another husband’s (for the relation to the Law is not taken as that of marriage), but another master’s.—“Namely, his who has been raised from the dead:” whose service, therefore, has no further connection whatever with the service of the Law, inasmuch as he himself, since his resurrection from the dead, is no longer subject to the Law.—“That we may bring [or *bring*]

forth, as in A.V.] fruit unto God :” give Him practical evidence of our new life in the service of the Risen. The expression is chosen with reference to vi. 21 sqq., and not with reference to the illustration from marriage. The change to the first person should be noticed.

5, 6. Proof of the statement that the purpose of dying to the Law is that we may be given up to the service of the Risen, and thereby be rendered capable of a new service in the spirit, which, instead of leading to death, leads to life with God. For as long as we lived in the flesh, it was the Law itself which stirred up the sinful passions, and so brought us to death. So long, therefore, as we stood under the Law, we were liable to death ; but now by the death of our flesh we have escaped from the Law, so that now the new service of God in the spirit has taken the place of the old service of the letter.—*For when we were in the flesh* : The “flesh” has now been put to death upon the cross of Christ.—*The motions of sins* (“sinful passions”) *which were by the Law* : Of this effect of the Law, which was assumed in vi. 15, a fuller account follows.—“But now, since we have died, we are freed from the Law in which we were held :” “Since we have died” is opposed to the “when we were in the flesh” of ver. 5, and explains why we are freed from the Law. The translation “having died to it” (i.e. to the Law) is erroneous. [*That being dead* is the translation of an inferior reading.]—*In newness of (the) Spirit, and not in the oldness of the letter* : *The oldness of the letter* is the subjection to the external provisions of the Law, the letter of the commandments. *The newness of the Spirit* is not so much a “fulfilment of the Law according to the Spirit,” as the new state, in which we are moved by the Spirit of God, into which we have been brought by the service of the risen Christ. Of course this whole comparison and contrast, again, has no meaning except for those who are Jews by birth.

vii. 7—25.

Proof that man under the dominion of the Law is also under the dominion of sin, inasmuch as the Law only excites the sin that dwells in our flesh. The apostle having hitherto employed the terms “dominion of sin” and “dominion of the Law” as synonymous, and indeed having distinctly said of the Law that

the sinful passions were excited by it (ver. 5), the conclusion, intolerable to the Jewish-Christian mind, might naturally be drawn, that Paul actually declared the Law itself to be sin. This misunderstanding is met by the following argument. The Law is in itself holy and good, but by its commandment it excites evil desires; hence sin takes occasion from the commandment to vanquish and slay man. The Law in itself is not the cause of death, but sin avails itself of the Law as a means to slay us, and in so doing is brought to light, in accordance with the divine purpose, in all its destructive power. This power of sin, however, is explained by our fleshly nature, by virtue of which we have been sold under sin, and although in our inner man approving of the Law and desiring to fulfil it, are unable to do so; so that except by redemption from this fleshly body, which is subject to death, we can never escape from this inner contest between will and action.

7. *What shall we say then?* see notes on iv. 1, vi. 1.—*Is the Law sin?* The ideas of dominion of the Law and dominion of sin being practically the same, it seems to the Jewish Christian that the Law itself is thereby declared to be “sin,” i.e. evil.—“But I had not known sin except by the Law:” What is meant is not the consciousness of sinfulness in general aroused by the testimony of the Law, i.e. of the divine word of the Old Testament (iii. 20), but the experience of the power of evil in me aroused by the commandment, as we see at once by what follows. Sin is represented here again, and in what follows, as a personal power which obtains supremacy over man. The “I,” who speaks here and in the following passage, of course means the man under the Law. It is the position of the moral consciousness of the Jew, who is bound to the Law, that Paul here describes from his own painful experience.—*For I had not known lust:* Without the Law man would not have experienced the power of evil in himself, for without the definite commandment he would have had no experience of the forbidden lust aroused by it.—“If the Law had not said, Thou shalt not lust” (Exod. xx. 17): The form of every provision of the Law is that of a prohibition or command meeting man from without.—[The word here rendered *lust* is the same that is employed in the Greek version of the commandment usually rendered in English, “Thou shalt not covet,” &c.]

8. *But sin, &c.*: strictly, “But taking occasion, sin brought about every lust through the commandment.” Sin only waits for the opportunity which the definite commandment offers, to arouse by it the desire of that which is forbidden.—“For without the Law, sin is dead” (not *was dead*): A general proposition. Sin requires the Law to make it alive, i. e. operative.

9. The human Ego and sin are contrasted with one another. Once man lived and sin was dead; then sin came to life and man died. In the description of this it is evident that the story of the Fall (Gen. iii.) is in the apostle’s mind. The time when man still “lived” without the Law is scarcely the childhood of the individual, nor the time before the delivery of the Mosaic Law (see v. 13), but the time before the Fall. The apostle speaks here according to the historical religious ideas of the Jews.—*But when, &c.*: Read, “But when the commandment came (Gen. ii. 17), sin came to life” (Gen. iii. 6). Before this, sin was dead (see ver. 8), but through the commandment it was aroused to activity.—*And I died*: According to the traditional interpretation of Gen. ii. 17 (comp. Gen. iii. 22), the divine threat against man was fulfilled by his being deprived of the immortality which he would otherwise have attained. This meant in the first instance physical death; but what Paul means by it is eternal death, or physical death without resurrection (see note on v. 12).

10. *Which was ordained to life*: “which was given to me unto life” [lit. “which was unto life”]: compare the express promise of Levit. xviii. 5 [“Ye shall therefore keep my statutes and my judgments, which if a man do he shall live in them”] with the narrative of Gen. ii. 9 sqq.

11. Comp. Gen. iii. 1—5. The expression *deceived me* is taken from Gen. iii. 13. What is there narrated of the serpent is here transferred to sin.—*And by it slew me*: see note on ver. 10.

12. Here the conclusion is drawn from the discussion in vv. 7—11.—*Wherefore the Law is holy*: strictly, “accordingly the Law is holy indeed.” The “but” which should correspond to this “indeed” is wanting; the thought is completed differently in ver. 13. If, then, the Law is holy, the objection implied in the question whether the Law be sin (ver. 7) is refuted.

13. From the position now reached another objection is raised. If the Law be holy and good, it seems to follow that this

good, which was destined indeed, according to the divine purpose, to serve me unto life, has, on the contrary, conduced to my death and so produced the greatest evil,—a thought as intolerable as that God should be the cause of evil. This conclusion, again, is supposed to be drawn by the Jewish Christian. *But sin, &c.*: strictly, “But sin that it might appear sin (i.e. that its nature as evil might be made apparent by its evil effects) (brought about my death), working death to me through that which is good.”—*That sin by the commandment might become exceeding sinful*: If sin itself reveals its own evil nature by producing so evil an effect, much more will it do so by actually misusing that which is itself good (viz. the Law) for the production of evil.

vii. 14—20.

More detailed explanation of the way in which sin through the Law works death in man. It is due to my fleshly nature, by virtue of which I am subjected to the power of sin, against my own better knowledge and will. The “I,” here again, is man generally as he appears to the Jewish mind, man under the Law apart from the redemption brought by Christ.

14. *Spiritual*: inasmuch as it is derived from God, and its contents are consequently holy and good.—*But I am carnal*: not of a fleshly disposition, but of a fleshly nature, “fleshen,” so to speak (see pp. 31 sqq.). Even apart from the communication of the divine spirit, Paul of course still distinguishes from the fleshly body the “inward man” (ver. 22), who is capable of recognizing the law of God as good, and of endeavouring to fulfil it. But as long as the Spirit of God is not implanted in man as a new Ego, all better knowledge and will on the part of the “inward man” remains practically ineffective. According to the apostle, this is due to the fact that man by nature not only *has* flesh but *is* flesh, so that the resistance of the inward man to the lusts of the flesh must remain ineffective.—*Sold under sin*: By virtue of his fleshly nature, man has been sold into the slavery of sin, and consequently is compelled to serve it even against his own will.

15. This verse establishes the fact that man through his fleshly nature has been sold into the slavery of sin.—“For I know not what I do:” I act not from reasonable discernment, but being

carried blindly away by the lust of the flesh.—“For I do not what I will, but what I hate that do I:” This explains how that which has just been said comes about. Inwardly man wills the good, that which the Law commands, and hates the evil; but his actual conduct is the very opposite to this, and is consequently blind, unreasonable action.

16. *I consent*, &c., should be “I agree that the Law is good.”—By the very fact that my action is in direct opposition to my own inmost inclination, I show my agreement that the Law is good. By my inner disinclination to evil, I give testimony to the goodness and beauty of the Law (comp. ver. 14). The inner objection to that which is evil and desire of that which is good (the accomplishment of which fails indeed), is here therefore expressly ascribed to man, even apart from the redemption in Christ. This acknowledgment is of course irreconcilable with Lutheran [and Calvinistic] doctrine, and hence “orthodox” interpretation, in palpable contradiction of the apostle’s actual meaning, refers the whole passage to the “regenerate,” or those who have been “born again.”

17. But then it is no longer I myself that perform that which I will not, but it is sin that dwells in me (and therefore it is sin, as an external power enslaving me, that has brought about my death, ver. 13).

vii. 18—20.

Further explanation of the thought, which is at first so startling, that it is not the Ego, but the sin which rules over the Ego, that produces the evil that man does.

18. Read, “For I know that in me, that is, in my flesh, dwelleth no good thing” (i.e. I know that I, inasmuch as I am of fleshly nature, do not possess the power to produce anything good), “for to will is present with me (lit. “lies before me,” i.e. is possible to me), but to perform that which is good is not.”

19, 20. For practically I do not the good that I desire to do, but the very opposite. But if this is the case, it is no longer my own proper self (as it seemed before) that performs the evil, but sin which dwells as a master in me, and compels me as its slave to do that which is contrary to my own will.

vii. 21—23.

The result is, then, that although I would do the good, and after

the inward man delight in the law of God, I am nevertheless subject to the law, that I can only perform that which is evil, and so must serve a very different law from the law of God, viz. the law of sin which operates in my members, and which is opposed to that law which my reason recognizes as good and divine.

21. Read, "I find then a law in me who desire to do good, that evil is present with me."—"I find then a law in me:" what kind of law this is, is explained in ver. 23; it is the exact opposite to the "law of God," or the "law of my mind," viz. it is the "law of sin" which rules in my members. This law is, that I "who desire to do good" must of necessity do evil, because I am not a free man, but a slave of sin, which compels me to evil. *That evil is present with me:* lit. "lies before me" (same word as in ver. 18), i.e. only the performance of evil is possible to me.

22, 23. This "law," i.e. this necessity which is laid upon me is now further explained. Although I delight in the law of God after the inward man, yet I see another law, the "law of sin," ruling in my members.—*I delight in* (lit. "joyfully assent to") *the law of God* (i.e. the Law of Moses) *after the inward man:* While previously the Ego, regarded as enslaved to sin in all its action, was more closely defined as "my flesh" [ver. 18], here in the Ego two sides are distinguished, viz. "my inward man" and "my members." Regarded from the side of its reasonable consciousness, the Ego inwardly assents to the law of God, but in its outward actions it is enthralled to the opposite law of sin through the operations of the members of its fleshly body.—*The law of my mind:* i.e. of my reasonable inner consciousness. Such reasonable inner consciousness is expressly attributed by the apostle to the natural or carnal man, even before he has become a new creature through the Spirit of God.—*The law of sin:* the law described in ver. 21, which sin has imposed upon the Ego which is sold to it. This law is *in my members*, inasmuch as sin makes use of the members of my body as the instruments of its will. The "law of sin in my members," into which or under which "the other law in my members" brings me "into captivity," is of course not distinct from this "other law." Paul only means to say, the necessity which rules in my members brings me under the dominion of sin. Nor, again, is the *law of my mind*

distinct from the *law of God*; but what is meant by the former is, the law of God determining our reasonable consciousness, and moving us to acknowledge the beauty of its commands and to desire to fulfil them.

vii. 24, 25.

24. The result of the preceding consideration is this, that it is not the law of God that has brought about my death, but it is the sin ruling in my body which brings death to me by means of the Law, and even in spite of my delight in the Law. From this fatal slavery under the power of sin there is no other deliverance than that I should be delivered from the body itself, which by virtue of its carnal nature is in the power of sin and death. To this unhappy feeling, in which the religion of the Law necessarily ends, the apostle gives powerful expression in the cry of ver. 24, doubtless with painful reference to his own past experience. This bitter cry is, however, at the same time the expression of that sentence which the apostle compels the Jewish consciousness to pass upon itself.—*From the body of this death*, should be “From this body of death,” i.e. from this body which is subject to death.

25. *I thank God*: according to another reading, “Thanks be to God.” The bitter cry of the man under the Law is answered by the triumphant cry of the man redeemed through Christ. Thanks be to God for His grace imparted through Christ, which has actually redeemed us from this body of death. The redemption from the death which sin has brought upon us is a redemption from this fleshly body, which is subject to death, through the death of Christ upon the cross (see vi. 2 sqq.).—*So then*, &c.: better, “I myself, therefore, with my mind serve the law of God,” &c.—*I myself*: independently of the grace revealed in Christ. The conclusion is, that man of himself without grace never escapes from that state of unhappy consciousness, which has been described, in which his actual conduct is always in contradiction to his reasonable will.

viii. *Second Section of the Second Sub-division.*

The apostle has now refuted the objection of the opponents, that his gospel of righteousness by faith opens every door to sin; first by showing that, on the contrary, through baptism unto

the death of Christ we have died to sin and the Law, and entered the service of righteousness which leads to eternal life (vi. 1—vii. 6), and then by a glance at life under the Law, which is captivity to sin. Now, therefore, he can proceed to the actual description of the new order of life, pointing out the new power of life, for those who have died and risen again with Christ, in the spirit of Christ which is imparted to them, whereby they have been exalted above every condemnation. It is this spirit which now renders them capable of fulfilling the moral requirements of the Law, and which at the same time assures them of their future glorious life as sons and heirs of God in the Messianic kingdom.

viii. 1—13.

Those who are in the communion of the Messiah, Jesus, are free from the dominion of sin and death, and animated by the spirit of the risen Christ, which already begets in them a new life wherein they actually fulfil the divine will; and this Spirit is at the same time a pledge to them of their future resurrection.

1. *There is therefore now no condemnation:* Because God, through Jesus Christ, has delivered us from this body of death, and so at the same time from servitude to sin, every occasion to condemnation through the Law has ceased.—*To them which are in Christ Jesus:* who through baptism unto the death of Jesus have entered into a mysterious communion with the crucified and risen Messiah, Jesus.—*Who walk not after the flesh, but after the Spirit:* an interpolation [from ver. 4].

2. The reason why those who are in communion with Christ are no longer subject to condemnation. The place of the *law of sin and death* has been taken by another *law*, that of the living and life-giving spirit, in Christ Jesus. The expression “law” is not used in either case in its proper sense, but has been chosen with special reference to the Mosaic Law, under the dominion of which men became subject to the power of sin and death. Consequently the *law of sin and death* is not the Mosaic Law, but is the same that was previously spoken of as “the law of sin in my members” (vii. 23), i.e. the necessity, involved in the fleshly nature of our earthly body, of serving sin contrary to our will, and of thereby becoming subject to death.—*The law of the Spirit of life in Christ Jesus:* The new order of life into which the

baptized have been introduced is the dominion in them of the divine spirit, the essence of which is life, and which itself consequently quickens in the double sense which is explained with more detail in vv. 10, 11. This new order of life has been established for us in *Christ Jesus*, i.e. by means of the communion with the Crucified and Risen into which we have entered.—*Hath made me free*: according to another reading, “hath made thee free.” Emancipation from the dominion of sin and death is here ascribed to the power of the Spirit, inasmuch as the work of redemption which was founded in the death of Christ upon the cross is only completed by the communication of the spirit of the risen Christ.

3. This emancipation is further established by the thought that it was by the death of the Son of God upon the cross that that was brought about which was impossible to the Mosaic Law because of the flesh; viz. the slaying of sin in the flesh and the implanting of the Spirit, in the strength of which we are now actually able to fulfil the moral requirements of the Law.—*In that it was weak through the flesh*, or “that in which it was weak through the flesh,” is added to explain the reason why the Law was not in a position to slay sin. Because of the flesh, it had no strength to do so. It could command and threaten, but it could not break the power of sin; indeed, on the contrary, sin took occasion, from the very commands of the Law, to enslave man (see vii. 7—12). But the reason for this powerlessness of the Law lay in the “flesh,” in our fleshly nature, by virtue of which we possessed the desire but not the performance of the good (vii. 13—25). If, then, that which was impossible to the Law was to be made possible, the power of sin in the flesh must be broken, the flesh itself therefore must be slain; and after the old fleshly Ego of man had been slain, a new Ego, the Spirit of God, must be implanted within him.—*God sending his own Son* . . . *condemned sin in the flesh*: The very thing which it was impossible for the Law to perform was the divine purpose of the sending of the Son, viz. the “condemnation of sin in the flesh” which took place in the death of Christ upon the cross. The task set before the Son was this very death upon the cross for the destruction of sin.—*In the likeness of sinful flesh*: The form in which the Son must come was determined by the purpose for

which he was sent. He could not, in the first instance, come in the radiant celestial form which corresponds to his spiritual nature. If he was to bring about the death of sin in the flesh, he must take upon himself the form of sinful flesh; he must come, to use the apostle's own words, "in the likeness of sinful flesh." It was necessary for him to become what we were, in order that we might become what he is. He must take upon himself, not merely a flesh similar to our flesh, but this sinful flesh itself, and thereby be made altogether like us in order that he might now be able really to slay sin in the flesh. By this assumption of sinful flesh, Christ himself, although he knew not sin, was made sin for us (2 Cor. v. 21). That in spite of his assumption of sinful flesh he did not fall captive to sin, as we have done, the apostle explains simply by the fact that the essence of his nature was "spirit," and therefore the Spirit in him destroyed every independent movement of the fleshly body. But from this it appears that the slaying of sin in the flesh is not to be understood to refer to the sinless life of Christ, but simply to his death upon the cross.—*And for sin*: not as an offering for sin, but on account of sin. Sin was the sole cause of the sending of the Son, and the purpose of the sending was simply the slaying of sin upon the cross. It should be noticed that we have here a different doctrine of the redemption from that which we have had before (iii. 25), where Paul, following the traditional explanation, took the death of Christ as a sacrifice of reconciliation offered to God for the remission of our sins.—*Condemned sin in the flesh*: i.e. he condemned it to death by the slaying of the flesh on the cross of Christ. If sin as a power over man was to be destroyed, the flesh from which it derived its power must be slain. This took place through the death of the flesh of Christ upon the cross. This death is at the same time the divine sentence of death executed upon sin itself. But in baptism unto the death of Christ, this death has been transferred to us (vi. 1 sqq.), and therefore sentence of death has been executed against our flesh also, and so against the sin that dwells in our flesh.

4. But the divine purpose of the sentence of death executed upon sin through the slaying of the flesh was to break the power of sin in us also, in order that we might no longer follow the

lusts of our flesh, but the impulses of the divine Spirit, and so might really fulfil the moral demands of the Law. The Ego of man, therefore, is either determined by the "flesh," i.e. by his own fleshly nature and the sin that dwells in it (which was the natural state "under the Law," which the Law was too weak to abolish), or else it is determined by the Spirit of God, as an essence supernaturally implanted in it, and then it can fulfil the moral requirements of the Law. In order that the latter might be possible, it was necessary in the first place that the flesh, and in it sin, should be slain. This, however, having taken place through baptism unto the Crucified, the "law of the Spirit which giveth life in Christ Jesus" can reign in us, by virtue, that is to say, of the spirit of the risen Christ imparted to those who are baptized. This, then, is the purpose of the death of Christ upon the cross. —*The righteousness of the Law* (properly, the "maxim of right" or "ordinance of right" of the Law) *might be fulfilled in us* (viz. through the sway of the spirit in us) *who walk not after the flesh but after the Spirit*: Here the possibility of the fulfilment of the moral requirements which were unfulfilled "under the Law" is declared.

5. The requirements of the Law can only be fulfilled in those who walk not after the flesh but after the Spirit.—*They that are after the flesh* (i.e. belong to the flesh, are determined by the flesh) *do mind the things of the flesh* (their thoughts and efforts are devoted to that which belongs to the flesh), and *they that are after the Spirit*, the opposite to this. Flesh and Spirit here are both represented as if personal. [The word rendered *mind* here is the same that is rendered "savourest" in Matt. xvi. 23. Here, in vv. 6, 7, a word from the same root in Greek is used in the phrases which are rendered *carnally minded, spiritually minded, the carnal mind*; lit. the "mind (or better, "disposition" or "character") of the flesh," or "of the Spirit."]

6. Read, "For the disposition of the flesh is death, but the disposition of the Spirit is life and peace." That to which the thought of those who are fleshly (ver. 5) tends is death. Flesh by its very nature being subject to death, all its efforts have no other end.—"But the disposition of the Spirit is life." As the Spirit of God in its essence is life, so the subject of all its efforts is life.—*And peace*: i.e. in communion with God (comp. v. 1).

viii. 7, 8.

Here we have a further explanation of the first member of the comparison, viz. "the disposition of the flesh." It leads to death because it is *enmity against God*, for there is enmity against God everywhere where one is *not subject to the law of God* (comp. v. 10).—*Neither indeed can be*: because it is, on the contrary, subject to sin (vii. 14 sqq.).—*So then*, should be "and."—*They that are in the flesh* (whose life is only a life in the flesh, and is, therefore, after the mind of the flesh) *cannot please God*: because they share in this disobedience of the flesh to God. Consequently death is their portion also.

viii. 9—11.

The second member of the comparison: If life in the flesh leads to this disobedience to God, and so to death, life in the Spirit leads to righteousness and to the resurrection. This thought is at once applied (in accordance with ver. 4) to the believers.

9. *But ye are not in the flesh, but in the Spirit*: In the baptized the flesh has been slain and the Spirit of God has entered as a "new man."—*If so be that the Spirit of God dwelleth in you*: if the Spirit of God has really fixed its abode in you. The indwelling of the Spirit of God is regarded quite literally, as was previously the indwelling of sin (vii. 17). Here, as there, man is regarded as the instrument of another Ego dwelling and acting in him. Those, therefore, in whom the Spirit of God really dwells are also "in the Spirit." Their life is a life in the Spirit, which alone, therefore, determines all their conduct and fulfils the law of God in them. There really is therefore nothing worthy of condemnation in them.—*Now*, should be "but."—*If any man have not the Spirit of Christ, he is none of his*: If there are people, however, who do not possess the Spirit of Christ, then they are not really in communion with him at all, and hence their conduct does not affect the statement that the law of God is fulfilled in those who "are in Christ." The *Spirit of Christ* is the same Spirit that was previously called the "Spirit of God." As this Spirit constitutes the very nature of Christ (see note on i. 4), it is imparted through Christ to those who by baptism enter into communion with him. The expression, *have the Spirit*, substitutes for the idea that the Spirit, as the efficient Ego, dwells in man its instrument, the other idea that man himself is the acting Ego, and the Spirit is the divine power bestowed upon him.

10. The immediate effect of the spirit of Christ in us is that, although our body is dead because of sin, our spirit is alive because of the righteousness transmitted from Christ to us.—*Christ in you*: This expression is interchanged with the other expression “in Christ,” just as we have “the Spirit dwells in us” and the believers “are in the Spirit.” Christ being in the believers is exactly the same thing as what has just been called the possession of the spirit of Christ, except that here again the apostle has in his mind an actual indwelling of the spirit of Christ.—“The body indeed is dead on account of sin:” The idea here is not that it is the spirit of Christ dwelling in us that slays “the body,” i.e. the independent impulses of the fleshly body (see vi. 6). This body is already “dead,” through baptism unto the death of Christ, and *because of sin*; the sin that dwells in the body being the cause why it was necessary that the body should be “slain” by baptism.—*But the Spirit is life because of righteousness*: The spirit in opposition to the body is here the human “spirit,” or that which was before called the “inward man” (vii. 22). This under the dominion of sin is lifeless, i.e. powerless and ineffective; but by the implanting of the spirit of Christ it has become “life,” i.e. full of living activity, and this already in the present.—*Because of righteousness*: This, then, is the cause why our inward man is life, inasmuch as in the justified the spirit of Christ actually bears sway. This present life for righteousness is the living, effective fulfilment of the law of God, now first made possible, in which the inward man, indeed, always delighted even when he was under the dominion of sin.

11. As previously disobedience to God was directly connected with death, so now the new life in fulfilment of the divine commands is connected with the future life of the resurrection. The Spirit dwelling in us is not merely a power of the new moral life, but at the same time the pledge of the future revivification of our mortal bodies. Hence the indwelling Spirit of God is now spoken of as “the Spirit of Him that raised up Jesus from the dead.” Because the Spirit that dwells in us is the Spirit of the God who raised up Jesus from the dead, therefore the God who did this will, for the sake of this Spirit dwelling in us, one day also raise up again our bodies which are by nature liable to death.—*By his Spirit that dwelleth in you*: This would mean that this

Spirit itself, as the germ of indestructible life already implanted within us, would at some future time be the means of bringing about the bodily resurrection also. There is another reading, "for the sake of His Spirit that dwelleth in you."—*Shall also quicken your mortal bodies*: We must not understand this of a resurrection of the "flesh," i.e. of the earthly material of our bodies, which, on the contrary, is necessarily subject to corruption, but of the reconstruction of our bodies from celestial light. At the resurrection we receive, according to Paul, a "spiritual body" in place of the "natural" body. See 1 Cor. xv. 35—50.

viii. 12, 13.

The final result of the discussion up to this point: If the Spirit of God dwells in us and is a pledge to us of our future resurrection, then we, who have entered into communion with Christ, are not by our freedom from the Law involved in any necessity to live after the flesh or to serve its sinful lust, but are enabled to slay the impulses of this fleshly body; for only thus shall we win life instead of death. The objection of the opponents (vi. 1, 15) has thus been refuted at every point. The personal address to his readers is intended by the apostle to attract their special attention to the result that has now been attained.

12. *We are debtors* (i.e. are bound) *not to the flesh*: The contrary, "but to the Spirit," is understood from what has preceded.

13. If we live after the flesh we are subject to death, and hence are not in possession of the spirit of Christ. But if through the Spirit we mortify (i.e. "slay") the deeds of the flesh, we shall become partakers of that life in the kingdom of God of which this Spirit is our pledge. This verse is not an exhortation, any more than ver. 12, but adduces one more proof that those who through the spirit of Christ have become participators in the hope of the resurrection are straightway free from the dominion of the flesh.—*The deeds of the body*: the natural expressions of life on the part of this mortal, sin-ruled, fleshly body.

viii. 14—30.

Further establishment of the hope of the resurrection through our sonship to God, of which the Spirit of God bears witness to us.

14. *For as many as are led* (or "impelled") *by the Spirit of God*:

This being impelled, i.e. inwardly determined and ruled, by the Spirit of God is manifested by the slaying of the "deeds of the body" by the Spirit.—"They are sons of God:" and shall therefore live. They are "sons" of God inasmuch as the spirit of the Son of God dwells in them and rules their action.

viii. 15, 16.

That you are really sons of God is testified also by the Spirit which has been imparted to you. For this is not such a spirit as animates slaves, so that you should only experience fear afresh like that inspired by the threatening and condemning Law; but the Spirit that ye have received is the Spirit that impels the sons of God, and animated by which we call God our Father.

15. "A spirit of bondage:" This means, not so much the servile disposition itself, as a spiritual power determining man which produces such a disposition in him. So, again, the "spirit of sonship" [A. V. *adoption*] does not mean a childlike or filial spirit, but the Spirit which directs those who have been placed in the relation of sons to God, and which produces a filial disposition in them.—*Again*: i.e. as formerly under the Law. This is addressed to those who have formerly been Jews.—*Whereby* (lit. "in which," i.e. filled and impelled by which) *we cry, Abba, Father*: Abba is the Syriac (Aramaic) word for Father, and appears to have been preserved even in the Greek-speaking communities as the name by which God was addressed in prayer. It is here indicated that this form of address was inspired by the Spirit of God, and it was probably especially common in what was known as "speaking with tongues." Compare with this passage Gal. iv. 6, which is to some extent verbally the same.

16. *The Spirit itself beareth witness with our spirit*: The divine Spirit itself testifies to our (human) spirit (i.e. to our self-consciousness), our sonship to God, viz. by coming upon us and taking effect in such inspired cries (compare the "praying with the Spirit," of 1 Cor. xiv. 15).

17. The proof of that hope of the future life which is founded upon the "being impelled by the Spirit" is made complete.—*And* (or better "But") *if children, then heirs*: A proposition of universal validity is here applied to the children of God. By the inheritance we must of course understand the promised share in the

Messianic kingdom.—*Heirs of God*: heirs of the possessions which the Heavenly Father has promised to His children (see note on iv. 13 sq.).—*Joint heirs with Christ*: As the heavenly Son of God, Christ is the heir to the Messianic kingdom. The believers, however, inasmuch as they are in communion with the Son of God, share not only in the sonship to the Father, but also in the dominion which appertains to the Son.—*If so be that we suffer with him*: The sufferings of believers for their faith are a participation in the suffering of Christ, not as though it were necessary that they should to a certain extent supplement it, but inasmuch as their communion with the Crucified is proved by the imitation of his suffering (comp. 2 Cor. i. 5, 7).—*That we may be also glorified together*: That we may share in the celestial brilliancy in which the glorified Christ shines. This expresses the confidence which believers should have in the midst of their sufferings with Christ.

18. For all suffering that can befall us in this present time is not to be considered in comparison with the glory that awaits us in the Messianic kingdom.—*This present time*: is the time before the advent of the Messianic kingdom. In the Jewish and primitive Christian view, the present and future life were not distinguished from one another as two distinct worlds in space ("this world" and "the other world"), nor as "time" and "eternity," but as "present" and "future." The locality of the future Messianic kingdom is not heaven, but the earth transfigured and glorified, to which Christ on his return will descend from heaven.—*Which shall be revealed in us*: the revelation of this "glory" shall be fulfilled in the persons of the believers themselves, inasmuch as they, as sons of God, are actually put in possession of the promised inheritance.

viii. 19—27

To this hope of the future glory of the sons of God, testimony is borne by the yearning of the "creature," and again by the yearning of the believers themselves, to whom has been given the Spirit of God as a gift of first fruits, and finally by the Spirit of God itself, by the expressions of the yearning expectation and spiritual ecstasy with which it has inspired us. The concluding proof of all is given in vv. 28—30.

viii. 19—22.

First testimony to our future glorification: the longing of the "creature." By *creature* we are certainly not to understand non-Christian humanity, but the whole creation, or the whole of nature by which man is surrounded. It awaits the *manifestation of the sons of God* with yearning, because the *glory*, i.e. the imperishable celestial brilliancy in which the sons of God will shine in the kingdom of God, will also bring on the emancipation of the natural world itself from the lot of corruption, and the transfiguration and glorification of heaven and earth and all that is therein.

19. *The earnest* (or "yearning") *expectation of the creature*: That a yearning desire should be ascribed to irrational creation has perplexed many commentators. But we must look upon this expression of the yearning of the "creature," in the same way as such expressions as that the birds sing praises to their Creator, or that the heavens declare His glory. The apostle traces everywhere throughout nature, which is subject to corruption, signs of depression and sadness. The sounds of nature which reach his ear he profoundly interprets as the expression of a yearning desire for emancipation from the limits of the finite.—*The manifestation of the sons of God*: What is meant is, the time when those who have been called to be sons of God shall be put into actual possession of the inheritance promised to them, and when, therefore, the physical transfiguration which awaits them will ensue.

20, 21. Read, "Since the creature was made subject to decay, not of its own will, but because of him who hath subjected it in hope that the creature itself also shall be delivered from the bondage of corruption into the liberty which the glory of the sons of God brings." [Lit. "To the liberty of the glory of the children of God."]

20. The reason for the yearning is found in the corruption or decay to which all natural existence is subject. The mortality of man has been incurred by himself. External creation, on the other hand, has been subjected to the same lot of corruption, "not of its own will," i.e. without having incurred it by any guilt of its own.—"Because of him who hath subjected it:" may probably be most simply referred to man, whose guilt has not only been

the cause of his own death, but has also involved all nature in corruption and decay. From 1 Cor. xv. 46, we should of course obtain a different view.—*In hope*: at the same time with the lot of corruption, to which creation is subject, hope of a transfiguration to come is implanted in it. The cause of this hope of course is God.

21. "In hope that the creature itself also shall be delivered:" The creature itself also, no less than men who have been called to sonship with God.—*From the bondage of corruption*: from servile subjection to destruction or corruption. "Corruption" is the opposite to "glorification." Here it is represented, like death, as a ruling power.—"To the liberty which the glory of the sons of God brings." A *glorious liberty* peculiar to the children of God is entirely out of the question. The "glory" of the sons of God is the transfiguration or glorification which awaits them, which by its very nature is free from all decay. And this glorification of the sons of God, when it is revealed, is to bring to the "creature" also freedom from corruption.

22. *For we know*: The yearning of the creature (ver. 19) is here spoken of as an idea quite familiar to the apostle's readers. The Jews themselves expected, indeed, a new heaven and a new earth.—"Groaneth together with us:" utters, as we do, sounds expressive of its yearning.—"And travaileth in pain together with us:" The pain which creation feels at its present corruption is poetically described as the birth-pangs of its future transfiguration.

viii. 23.

Second testimony in justification of the hope of the future glory of the sons of God; viz. our own yearning hope, as it has been imparted by means of the first fruits of the Spirit, which have been bestowed upon us, and established in the very nature of the divine order which gives salvation only to those who hope for it.—*Which have the first fruits of the Spirit* (i.e. the "first-fruit gift of the Spirit"): The Spirit of God itself is called the first-fruit gift, inasmuch as the bestowal of this is a pledge to us of the further gift of the future transfiguration of our body. The words are intended therefore to show that we have just ground for our expectation.—*Groan within ourselves*: the same word as in ver. 22. Not only the longing of the creature,

but also our own yearning desire, is a pledge to us that that which is hoped for will one day appear.—“Waiting for the adoption, for the deliverance of our body:” The real installation in sonship, and so in possession of the inheritance promised to the sons of God, will not take place until our bodies shall be delivered, i.e. when the body shall be set free from the bondage of corruption and endowed with the glory of celestial brilliancy to which nothing earthly any longer attaches (comp. 1 Cor. xv. 44).

viii. 24, 25.

Justification of this yearning expectation of the adoption to sonship. We have been saved by hope; but hope, in which that which is hoped for is already seen, is not hope, for that which a man sees he has no longer any need to hope for. But if we hope for that which we do not see, then we wait in patience until that which is hoped for shall come. Hence it is upon hope that all the believer's certainty of salvation rests. Our yearning expectation, then, is far from being the expression of anxiety, or of restless doubt whether that which is hoped for will appear or not. It is rather a patient waiting, sure of its cause, and itself a pledge of the future appearance of that which is hoped for.

24. “For we have been saved (not *are saved*) by hope:” Paul does not mean that the salvation which we already have consists *only* of hope, but that it is on the lines of a hope of something not yet perceived, hope of our future life and future transfiguration in communion with Christ, that we have been justified. Hence it follows that a patient waiting until that which is hoped for comes is a distinctive mark of believers.—*But hope that is seen is not hope*: He who insists upon seeing in order that he may believe, has not been saved by hope, and consequently this patient hoping is the very thing which, according to the divine order of salvation, is the pledge to us of future glory.—[*For what a man seeth, why doth he yet hope for?* according to another reading, “For who hopeth for what he seeth?”]

25. *Then do we with patience wait for it*: It is of the very essence of Christian hope to wait with patience and quiet confidence until that which is hoped for comes.

viii. 26, 27.

Third testimony in favour of this hope (see note on ver. 23);

the intercession of the Holy Spirit for us, which assists us in our prayers and finds words for the expression of our longing.

26. *Likewise the Spirit also*: As our own hope testifies to our future glorification, so also does the Spirit of God which is imparted to us, taking up our cause and putting into our mouths those inarticulate sounds of longing [*groanings which cannot be uttered*] which express better than we ourselves could do our waiting for the "redemption of our bodies."—*The Spirit* is the divine Spirit which, although it speaks from man, is still distinguished from him as a separate Ego. These sounds of longing are supernaturally inspired by the Spirit of God.—"Helpeth our weakness:" helpfully cares for our incapability, putting into our mouths inspired and hopeful words of prayer.—*For we know not what we should pray for as we ought*: This is the reason why the Spirit cares for our weakness. Words fail us to express that which stirs our hearts, and to pray as becomes those who pray rightly and joyfully.—*Maketh intercession for us*, "represents us:" i.e. prays in our place, putting the sounds of prayer in our mouths.—*With groanings which cannot be uttered*: i.e. inarticulate expressions of our longing. What is meant is the sounds of the so-called "speaking with tongues" (1 Cor. xiv.), that cannot be expressed in words. This speaking with tongues is a speaking "with the Spirit," but not "with the understanding" (1 Cor. xiv. 12 sqq.), i.e. it is not a connected expression of reasonable consciousness, but a speech of overflowing enthusiasm, in which intelligent consideration is lost sight of, and which for this reason is referred, not to ourselves, but to "the Spirit," of which our lips are only the instruments. This speech in sounds which cannot be put into distinct words is prayer, but it is prayer "of the Spirit" in us. The substance of this prayer is, on the one hand, the expression of joy and blessedness in the possession of the salvation already received, and, on the other hand, the expression of confident hope and yearning desire of future glory. The latter is dealt with here. The very fact, therefore, that it is the Spirit itself which produces these mysterious sounds is proof of the trustworthiness of our hope.

27. *And He that searcheth the hearts*: the Omniscient. The Holy Spirit has taken up its abode in our heart.—*Knoweth what is the mind of the Spirit*: Knoweth what the Spirit means

to express by those sounds. To men, without interpretation, which again is itself a gift of the Spirit, they remain unintelligible (comp. 1 Cor. xii. 10, xiv. 5—13, 28).—*Because* should be “that.”—*He maketh intercession for* (“he represents”) *the saints*: This is the “mind” of the Spirit that is known to God.—*The saints*: those who are dedicated to God.—*According to the will of God*: strictly, “according to God.” The Spirit prays as, according to the divine ordinance, it is fitting to pray.

viii. 28—30.

In addition to the testimonies to the certainty of our hope which have now been adduced, there comes the last and strongest proof, the eternal election to salvation, which has already taken effect in our calling and justification, and which may therefore be relied upon to be completed in our future glorification.

28. *All things work together for good*, &c., should be “To them that love God, all works together for good, to them who have been called according to His purpose.”—“To them that love God:” to them that stand to God in the relation of children.—“All works together for good,” or, according to another reading, “God works all together for good.” In either case, what is meant is not “all things,” i.e. everything that happens to men generally, but all the manifestations of God’s grace, which are further detailed immediately afterwards in vv. 29, 30. These are the means, in the hands of God, of realizing to us “the good,” i.e. eternal salvation. The universally known religious truth, that to those who love God everything that God does serves for good, is here applied to that which God does for the preparation of the eternal glory destined for us.—“To them that have been called according to His purpose:” a more exact definition of “those that love God,” those who have been called in accordance with the divine counsel.

29. This verse explains how all works together for good to those who have been called according to God’s counsel.—*Whom He did foreknow*: viz. as those whom He would call and bless. The divine predestination was not made dependent upon a foreseen faith on the part of man.—*He also did predestinate* (i.e. he further destined them beforehand) *to be conformed to the image of His Son* (i.e. to receive the same celestial brilliant form as the Son of God)

that he might be the first-born among many brethren: The Son of God was to have many brethren, who were to be sons of God, just as he is, partaking of the same spirit, the same inheritance, the same transfigured brilliancy as he (see ver. 17).

30. *Called:* not simply invited, but actually brought to the belief in the gospel. Paul always uses the word in this sense.—*Glorified:* assigned to them “glory” in the Messianic kingdom. In the sight of God the whole execution of his plan of salvation stands as already completed.

viii. 31—39. *Conclusion of the First Division of the First Part.*

If God, then, may be confidently relied upon one day to glorify with the risen Christ those who have been called in the communion of Christ to be sons and heirs, then the proposition laid down at the beginning of the chapter (viii. 1), that there is no longer anything to be condemned in them, has been proved from every point of view. No further objection, then, to the gospel of justification by faith is possible. As chosen of God and beloved by Christ, they are liable to no accusation, no condemnation, and nothing in the world can separate them from loving communion with God.

31. *What shall we then say to these things?* What further objection can be raised to all this? How can any one, in the face of these facts and truths, still maintain that the gospel of justification by faith leads to sin, and renders liable to the condemnation of the Law? There is nothing that can be said in reply to these things.—*If God be for us, who can be against us?* If God himself appear for us, with the preparations of His grace, who will be able to appear against us as accuser? No one.

32. The manifestation of His love which God has given to us by the death of His own Son upon the cross ordained for our salvation, is the surest pledge of our future reception into the Messianic kingdom.—*Delivered him up:* viz. to death, in order to deliver us from death.—*How shall He not with him also freely give us all things?* Compare the similar conclusion, v. 9 sqq. With him, the Risen and Glorified, God will give us all, viz. full participation in his inheritance and his glory.

33. *Who shall lay anything to the charge of God's elect?* Who will bring an accusation against them as though they were still

sinner and still under the Law?—*It is God that justifieth*: Triumphant reply to the question that has been raised. Whom God justifies, i.e. absolves from every guilt, him no one can any longer accuse as a sinner.

34. *Who is he that condemneth?* i.e. to death, as the punishment of sin.—*It is Christ that died*: Answer to the second question: It is Christ indeed that died for us, in order to set us free from the condemnation of the Law, i.e. from death. How, then, can any one, after this, condemn us to death?—*Yea, rather that is risen again*: Not only has he by his death delivered us from sin and death, but also by his resurrection he has raised us to a new life in the Spirit of God.—*Who is even at the right hand of God, who also maketh intercession for us*: who, as exalted to the right hand of God, and so to a share in God's dominion, is always at hand with his help for us, and continually intercedes for us with the Father, and so brings about our participation in his inheritance and his glory with the Father. We should further notice the rhetorical succession of relative sentences, each of which contains a further intensification of the thought expressed.

35. What then, after such great manifestations of love, can separate us from this *love of Christ* (or, according to another reading, "love of God")? Who can make this love so ineffective that henceforth it can be manifested to us no more? In explanation of this question the apostle asks further: *Can tribulation or distress or persecution, &c.?* With a vivid remembrance of his own sufferings which he has had to bear for the proclamation of his gospel, there enters at the same time into his soul the joyful consciousness that even such sufferings cannot separate him from the love of God, and therefore cannot shake his faith in the helpful love of God, which is triumphantly proved in the very sufferings of those who are His.

36. *As it is written*: Ps. xlv. 22, quoted word for word from the Greek version.—This verse begins the answer: Such sufferings befall us for God's sake, as Scripture testifies, and they are therefore only a proof that we belong to Him.

37. The answer is made complete: In all these distresses *we are more than conquerors*, and that *through him* (i.e. in the power of Him) *who loved us*: i.e. in the power of God. Hence in these very sufferings which we bear for His sake, the sustaining power of His love is only proved again from another side.

viii. 38, 39.

The train of thought is brought to a conclusion. Even sufferings cannot separate us from this love of God; for I am certain that nothing at all, nothing whatever in the whole world, can snatch us from the hands of this love. Neither death, nor life, nor any superhuman powers, whether they come upon us now or hereafter, whether they be in the height or in the depth, are able to do so.

38. *Nor angels, nor principalities, nor powers*, should be “nor angels nor dominions.” In 1 Cor. xv. 24, different kinds of superhuman powers are distinguished. The commonly received text adds here, “nor powers.” Most of the MSS. put this after “things to come.”—*Nor things present nor things to come*: neither powers that threaten us in the present, nor those that threaten us in the future (i.e. after the end of the present life).

39. *Nor height nor depth*: neither supernal nor infernal powers. Probably by these dominions and powers are meant evil spirits of various orders, which threaten our present life and our entrance into the future life alike, and which are at work partly above and partly below the earth, in the “kingdoms of the air” and in the lower world.—*Which is in Christ Jesus*: revealed in Christ and through him bestowed upon us.

ix.—xi. *Second Division of the First Part of the Epistle.*

Defence of the practical results of the Pauline mission to the Gentiles against the anxiety of the Jewish Christians, lest thereby the promises of God given to the people of Israel should have been made void. The apostle having up to this point developed his gospel of “justification by faith” on all sides, and shown both its religious and moral justification, he now proceeds to the practical question which arises in view of the numerous conversions of the Gentiles, and the very small number of Jews who had become believers. However the matter might stand with regard to the truth of this gospel and the equalization of the rights of Gentiles and Jews, the practical scruple always remains that, if it be true, God must have rejected His people, and so have become false to His promises. This scruple the apostle endeavours to dissipate in the second division of the first portion of his Epistle, in which therefore we must look for the key to the historical interpretation of the whole.

The apostle discharges his task in three sections. First (ix. 6—29) he rejects the Jewish conception of the promise given to the people of Israel, and so at the same time the objection made to this offensive fact, by those to whom it appeared to be at variance with God's truth and righteousness. In the next place (ix. 30—xi. 10) he endeavours to interpret the fact itself from the nature of the divine plan of salvation, which connects "righteousness" with faith. Finally (xi. 11—36) he seeks to reconcile the Jewish-Christian mind to this fact, by going back to the consideration of its ultimate purpose, and explains the contradiction between the promise to Israel and the temporary neglect of the people, in favour of the Gentiles, by pointing out the divine plan of salvation, in which the calling of the Gentiles in place of the Jews is only the means of showing that all alike are disobedient, in order that grace may finally have mercy upon all.

ix. 1—5. *Introduction to the Second Division of the First Part.*

In sharp contrast with the enthusiastic description of the inseparable loving communion with God, through Christ, in which those stand who have been justified by faith, the apostle now begins afresh in words of deep sorrow and painful sympathy with his fellow-countrymen, who are excluded from this blessedness, the members of God's own ancient people of the covenant.

1. Note how the apostle emphasizes the sincerity of his assurance. Everything depends upon his convincing his fellow-countrymen that his gospel has not proceeded from indifference, and still less from hostility to his own people.—*I say the truth in Christ*: as one who stands in communion with Christ.—"*In the Holy Spirit*:" The testimony of my conscience proceeds from the Holy Spirit which fills me.

2. "That I have great sorrow, and unceasing pain in my heart."

3. So sincere is the apostle's sympathy, that he himself would rather be visited with eternal perdition than endowed with life in communion with Christ, if he could thereby win his countrymen for Christ.—*Accursed*: properly a thing that is under a curse, devoted to the wrath of God and so to destruction.—*From Christ*: away from Christ, separated from communion with him.—*My kinsmen*: here properly "those of the same race," my fellow-countrymen.

4. Enumeration of all the privileges that have fallen to the lot of his countrymen, in order to confirm the sincerity of the wish he has expressed.—*The adoption*: i.e. the adoption to sonship. Israel is called in the Scriptures “the son of God,” Hosea xi. 1, &c.—*The glory*: the divine brilliancy that overhung the ark of the covenant.—*The covenants*: i.e. the covenant with Abraham.—*The giving of the law*: on Sinai.—*The service*: in the temple. *The promises*: which were repeatedly given to the fathers, and to the people itself by the prophets.

5. Read, “Whose are the fathers, and from whom the Christ cometh according to the flesh. He who is over all, God, be blessed for ever.”—“From whom the Christ cometh according to the flesh:” i.e. the nation from which the Messiah in his earthly human appearance, as Jesus Christ, derives his descent (see i. 3).—“He who is over all, God, be blessed for ever:” This should be preceded by a full stop. The ascription of praise (“doxology”) refers not to Christ but to God, and stands here most suitably, after the enumeration of all the divine benefits conferred upon Israel. We must decide against the reference of this doxology to Christ, or rather to *the* Christ (the Messiah), partly on the ground of the order of the words, partly on account of the sharp contrast between it and the expression “after the flesh” (instead of “after the Spirit”), partly on the ground that this is a most unsuitable place for the introduction of praise to the Messiah, and finally on the ground of the apostle’s doctrine, as known to us elsewhere, in which he never speaks of the Messiah as God, or even makes him the equal of God. No argument on the other side can be based on 2 Tim. iv. 18, as that Epistle is not genuine.

ix. 6—29. *First Section of the Second Division.*

Refutation of the Jewish conception of the divine promise, by an exposition of the true way in which it is actually realized.

ix. 6—13.

Proof that God’s promise generally is by no means given to those who naturally belong to Israel as such, but simply to those who have been chosen according to God’s free will.

6. *Not as though*, &c.: i.e. “It is not as though the word of God were therefore invalid” (lit. “had fallen off,” or “fallen into decay”). The transition of the gospel to the Gentiles is not to be

understood as if *the word of God*, viz. the word of promise, had therefore become invalid.—*For they are not all Israel*, i.e. they are not all the people of the covenant intended by God in His promise (comp. Gal. vi. 16, “the Israel of God”), *which are of Israel*, i.e. who are descended from Israel.

7. Nor are all Abraham’s descendants his *children*, but, as is said in Gen. xxi. 12, *In Isaac shall thy seed be called*. The fact that not all the physical descendants of Abraham are heirs of the promise, but only those of Isaac, not the Ishmaelites and Ketureans, needs not to be proved to the Jewish Christians, any more than the fact, afterwards brought forward (vv. 10—15), that only the descendants of Jacob, and not those of Esau, belong to the chosen people of God. The words of the Old Testament originally mean, that Abraham shall obtain through Isaac a numerous posterity. Paul applies them to mean that there shall be a selection even from among the natural descendants of Abraham.

8. Explanation of the passage of Scripture. Not all the natural descendants of Abraham are therefore *children of God*, i.e. heirs of the sonship to God promised to Abraham and his seed; but only the *children of the promise*, those who have been born in accordance with the promise given to Abraham (Gen. xxi. 12), and to whom alone therefore the promise of the divine sonship applies, will be *counted* (by God) *for seed*, i.e. are in the sight of God really the chosen “seed of Abraham.” The Jewish Christian would of necessity conclude indeed from this very argument that the whole posterity of Abraham born after the promise belonged to the “children of the promise.” According to Paul, however, the promised descendants of Abraham means only those to whom in God’s counsel the promise of the Messianic inheritance personally refers.

9. The interpretation just given is supported by a second quotation from Scripture compiled with some freedom from Gen. xviii. 10, 14. The birth of the son of Sarah (Isaac) took place in accordance with a special promise, consequently among all the sons of Abraham the promise of the sonship to God refers to him alone.

ix. 10—13.

Similarly again a choice was made between the sons of Isaac and Rebecca, and even before their birth, so that the decision

who should be heirs of the promise might depend simply upon God's free counsel of grace and not on human merit. This therefore is also the law according to which the will of God for the salvation of man manifests itself.

10. *And not only this*: Not only is the son of Sarah alone among the sons of Abraham a "child of the promise."—"But Rebecca also, although she had conceived by *one*:" The sentence is incomplete. The thought to be supplied, "received the word of promise that of the twin sons only the one, Jacob, was called," follows in ver. 12 in a different form. The sons of Abraham were of different mothers, but Jacob and Esau are sons of the same mother and the same father, and yet the choice, which is of grace, falls only upon the one of them.

11. *For the children being not yet born*: If the choice took place before the birth, it is plain that the ground of it is not to be found in personal worthiness or unworthiness.—*That the purpose of God according to election might stand*: The special circumstances under which the election of Jacob took place, were intended to establish the inviolability of the counsel of God, that simply those who have been chosen according to His good pleasure are "children of the promise."—The marks of parenthesis to this verse should be omitted. The one sentence runs on into ver. 12: *For that the purpose of God might stand it was said unto her, &c.*

12. *It was said unto her*: Gen. xxv. 23. What is there said of the two nations of Israel and Edom is referred by Paul to the two ancestors themselves, so that he regards the relation of the elder brother to the younger as that of a servant to his master. Thus God's counsel inverts the natural relation.

13. *As it is written*: Mal. i. 2 sq. Here again the passage refers to the two nations, and the interpretation to the persons.—*Hated*: To the Israelites their own hatred of the Edomites appeared to be the hatred which the God of the covenant felt towards them. Paul turns this saying to account to express the rejection of Esau exclusively upon the ground of God's uncontrolled good pleasure.

ix. 14—21.

Justification of this divine counsel whereby a selection is determined, from the idea of the almighty will with which man may not venture to quarrel.

14. *What shall we say then?* What objection can we raise against this? If the election to sonship depends purely upon the free counsel of God, and in no way upon the worthiness or unworthiness of men, then it seems that the Jewish Christian may reasonably bring as an objection to the truth of such an assertion, the unavoidable conclusion that then God would be acting unjustly. This conclusion Paul rejects with the indignant cry of "Far be it" [see note on iii. 4], without at first, however, practically invalidating it.

15. In reply the apostle is satisfied in the first instance with confirming the truth of what he has affirmed by another scriptural saying, in order thereby to silence the objection directed against him.—For the same conclusion which is drawn from Paul's doctrine might just as well be drawn from the clear and unambiguous words of Scripture. This, however, the Jewish Christian will surely not interfere with.—*For He saith to Moses*: The quotation that follows is to justify the "Far be it" of the last verse. The passage is from Exodus xxxiii. 19, and in the original is intended to appease Moses, when God has refused his petition, by the assurance that God will show him all possible favour and grace. Paul takes it, on the other hand, of a choice that has been made among men just according to God's free will.

16. The conclusion drawn from the word of Scripture is here given. The choice is not the affair of him that willeth, &c. Man can do nothing for it, and so has no right to interfere with God about it. Of course an unrestrained arbitrary choice on the part of God, in the election of those who are to be favoured, by no means really follows from the truth, that the bestowal of salvation is not conditional upon any excellence whatever on the part of man, but is simply the work of the divine grace. Paul himself did not actually rest in this issue (see xi. 11 sqq.).

17. The proposition set forth in ver. 16 is supported by an example of the converse. As God is gracious to some, so He hardens others according to the same free omnipotence.—*For the Scripture saith unto Pharaoh*: Ex. ix. 16, quoted freely from the Greek version. There it is said that God preserved Pharaoh alive in order to show His power in him, but Paul understands it to mean that God had *raised up* Pharaoh for this very purpose, i.e. called him into existence in order that He might show His

power in him, viz. His power which hardens, and so excludes from salvation.—*My name*: i.e. my dominion.

18. Consequently the truth stands, that mercy and hardening alike depend simply upon the divine almighty will.—*Hardeneth*: makes him unable to receive salvation. This insusceptibility therefore is itself the work of God.

19. If then the “hardening” of him who is not chosen is also God’s will and work, the objection comes in again, that God has then no right to hold man responsible for the evil, inasmuch as it is the irresistible will of God himself that has made him evil. This very natural reply the apostle dismisses in the first instance with a simple appeal to the unrestricted right of the Creator to make what He will of His creatures.—*Thou wilt then say unto me*: Thou wilt of course raise the objection. The objection itself and the ground of it which follows, in the form of a second question, are intended again to represent the opinion of the Jewish Christian.—*Why doth He yet find fault?* by what right does he hold those who are hardened responsible as for their own fault?—*Who hath resisted*, should be “who can resist” [strictly, “who resisteth”].

20. A corresponding question by which the objection raised is exposed as entirely unallowable.—*Nay but, O man, who art thou?* Nay, so mayest thou not question, but rather I question thy right to call God to account.—*O man*: used contemptuously.—*That repliest against God*: how can man dispute with God?—*Shall the thing formed say to Him that formed it?* Can, for example, an image speak thus to the sculptor? even so little right hast thou to speak thus to God.

21. Read, “Or (if this is not sufficient) hath not the potter power?” &c.: You may no more dispute God’s absolute power, from the same general body among men, to make some the objects of His grace and others the objects of His wrath, according to His own free choice, than you can dispute this power of the potter.

ix. 22—29.

Application of what has been said to the choice which has been made from among the Jews and the contemporaneous calling of Gentiles.

22, 23, 24. Read, “But if God, although He desired to show

His wrath and to make known His power, endured with much long-suffering the vessels of wrath fitted for destruction, that He might make known the wealth of His glory on the vessels of mercy which He hath prepared for glory, as which He hath called us also not only from the Jews but also from the Gentiles.”—If therefore God, notwithstanding that He had, in the exercise of the free will of His power, destined some to be “vessels of wrath,” still thought good to exercise long-suffering for a time, in order that He might manifest His glory in the vessels of mercy, what objection can be made to this determination? Have we, in consequence of this temporary exercise of long-suffering, a right to reproach God if He also finally carries out His original counsel against the vessels of wrath? This conclusion of the sentence (after “If God,” &c.) is omitted, being self-evident from what has been said in vv. 20 sq. It is quite a mistake to suppose that Paul is coming round here, and means to say that God has not really acted as He had the power to act. He sees, rather, in the benefits hitherto shown to the Jewish nation, and therefore even to the rejected in that nation, a long-suffering exercised by God toward the “vessels of wrath,” and regards them as a means in the hands of God for the execution of His counsel upon the vessels of mercy. That God has rejected some and favoured the others is set forth as a fact which, after what has previously been said, needs no further justification. On the other hand, the opinion that the long-suffering hitherto shown gives the Jews any claim to escape the divine wrath is rejected.—*To show His wrath*: i.e. against the multitude of the Jews.—*Vessels of wrath* *vessels of mercy*: subjects of the manifestation of God’s wrath on the one hand, or of His mercy on the other hand. The expression is taken from the illustration of ver. 21.—*Endured*: i.e. until the time of the sending of Christ (see iii. 25).—“The wealth of His glory:” see notes on v. 2, viii. 17 sqq.

ix. 24.

Under the form of a closer definition of the “vessels of mercy,” the apostle now proceeds to place before his readers the second indisputable fact, that the election has been made not from among the Jews alone, but also from among the Gentiles.

ix. 25, 26.

The establishment of the fact just stated by passages of Scripture.

25. "In Hosea," or, according to another reading, "to Hosea." The passage is Hos. ii. 23. There it is the ten tribes that are meant, which God, although He no longer regarded them as His people, would again receive into His favour. Paul takes those who were not God's people to be the Gentiles.—Read, "I will call that which was not my people, my people, and her that was not my beloved, my beloved."—*I will call*: a play upon words with reference to "called" in a different sense in ver. 24.—"That which was not my people:" lit. "the not-my-people." God will call them "my people," i.e. will call them to be members of the Messianic community and of the true "Israel of God."

26. *And it shall come to pass, &c.*: a second prophetic utterance from Hos. i. 10.—*In the place*: This refers originally to the land of Israel. Paul takes the meaning of the prophecy to be, that in the people of God, from which the Gentiles had hitherto been excluded, they now find their place as "sons of God."—*The children*, should be "sons."

ix. 27—29.

Passages in support of the other fact, that from Israel only a chosen number has been called.

27. *Esaias also crieth concerning Israel*: Is. x. 22 sq., quoted with some freedom from the Greek version. In the prophet the words are a comforting assurance that, in spite of the great judgment of God, still a remnant of the people shall return from exile. Paul takes them to mean that the bulk of the people has been rejected, and *only* a remnant has been chosen.—*The children*, should be "the sons."

28. Read, "For, completing and cutting short his word, the Lord will fulfil it upon the earth."—In this verse (Is. x. 23) there is an essential difference between the original Hebrew and the Greek version. Paul adheres to the latter, and understands it to mean that God realizes His promise, "limiting" or "shortening" it, i.e. that He restricts the extent of His promise to a small number.

29. *And as Esaias said before*, should be "And as Isaiah hath said beforehand:" Is. i. 9, word for word from the Greek version.

ix. 30—xi. 10. *Second Section of the Second Division of the First Part.*

The fact that the Jews have been excluded and the Gentiles called, is due to the failure on the part of the former, in spite of all their endeavours after righteousness, to recognize the nature of the divine plan of salvation, which makes righteousness dependent upon faith and not upon works. Hence the calling of a multitude of believing Gentiles, along with a small number only from Israel, must be regarded as practically a fulfilment of the promise. The exclusion, however, of the remainder, whom God has hardened in their unbelief, only brings the law of this plan of salvation clearly before us from the other side.

ix. 30—x. 4.

The fact that the Gentiles, who did not follow after righteousness, attained it, but the Jews in spite of their pursuit of righteousness did not attain it, is explained by the nature of the divine plan of salvation which is revealed in Christ, according to which righteousness is to be won by faith and not by works. The Jews, not from want of zeal for God, but from want of true perception, have attempted to set up their own righteousness in place of the righteousness of God, and so have failed to perceive that with Christ has come the end of the Law, and in its place righteousness from faith.

30. *What shall we say then?* What objection can be made to this representation, which is founded upon Scripture itself? None; “for the Gentiles,” &c. (not, *That the Gentiles*, &c.). The facts of experience cut short every objection.

31. Read, “But Israel, following after the law of righteousness, did not attain to the Law.” We should have expected, in order to form the proper antithesis to the last verse, “following after the righteousness of the Law;” but the meaning is, that Israel pursued the Law, but did not *reach* it (strictly, did not “arrive” at it, i.e. at the fulfilment of it). This Law, however, is here called the “law of righteousness,” inasmuch as it prescribes the righteousness which Israel sought to realize.

32. Read, “Wherefore? Because (they sought to attain righteousness) not from faith, but as from works of the Law” [or according to the oldest MSS. “as from works”]. The answer

which the apostle gives to the question as to the reason for this fact, points in the first place to the unbelief of Israel. In doing this, however, he certainly does not mean to withdraw what he has just said, that the final cause is to be found, not in the will or the course of man, but in the divine counsel (ver. 16). Indeed, he explains immediately afterwards (x. 2) that what is wanting on the part of Israel is not so much religious zeal as perception, and further below he shows that by the counsel of God it was *intended* that the great bulk of the people should be hardened in unbelief, in order that the law of the divine plan of salvation, that righteousness should be given not from works but from faith, might be revealed (xi. 5—8). It is therefore a misunderstanding of this section to suppose that Paul, having previously referred the hardening of the Jews and the calling of the Gentiles to the divine election by grace, now represents this choice by grace as having itself been conditioned by human conduct. On the contrary, this human conduct itself has been so ordained by God.—“As from works:” i.e. as if righteousness was to be obtained from works.—*They stumbled at that stumbling-stone* (lit. “at the stone of stumbling”): i.e. they have taken offence at the crucified Messiah (comp. 1 Cor. i. 23), and therefore have not believed. The “stone of stumbling” or “of offence” is borrowed from the passage from Isaiah which immediately follows (Is. viii. 14).

33. *As it is written*: A combination of Is. xxviii. 16, viii. 14, quoted with some freedom from the Greek version. In the first of these passages Jerusalem is compared to a firm corner-stone that has been tried and proved good; in the second, God himself is represented as a stone of stumbling. The apostle refers both passages to Christ, and finds in the “stumbling” a prophecy of the offence of the Jews at the “word of the cross.”

1. Read, “Brethren, the good-will of my heart and my prayer to God for them is that they may be saved.”—From the hard saying of ix. 31 sqq., the apostle turns again to his readers, that, addressing them directly from the depths of his heart, he may testify to his own generous sympathy with the lot of his people (see note on ix. 1 sq.).

2. He justifies his sympathy and his prayer for his countrymen, on the ground that their lot is not due to want of zeal for God, but want of understanding of the divine plan of salvation.

—*Zeal of God*: i.e. “zeal for God.”—*But not according to knowledge*: i.e. without true perception.

3. Literally, “For not recognizing the righteousness of God, and seeking to establish their own righteousness, they have not subjected themselves to the righteousness of God.”—The “righteousness of God” is here, as before, the righteousness which God establishes by grace.—“Not subjected themselves:” see notes on i. 5, vi. 16.—This verse gives the reason for the opinion that has just been pronounced.

4. Read, “For Christ is the end of the Law, unto righteousness for every one that believeth.”—In Christ the Law, from the works of which the Jews sought to become righteous, has attained its end, that *every one that believeth* (the emphasis being, not upon “every one,” but upon “believeth”) might be justified.

x. 5—10.

From the difference between the nature of the righteousness of the Law and the nature of righteousness of faith, further demonstration is now given that the Law really has found its end in Christ, and that therefore the Jewish zeal for the Law could not but fail to attain its aim. While righteousness from the Law demands action, righteousness of faith requires that we should believe with the heart and confess with the mouth the preaching concerning the Messiah, who came from heaven and rose again from the dead.

x. 5.

For Moses (the author of the Law that ended with Christ) *describeth the righteousness which is of the law* (when he saith) “The man which doeth (this) shall live by it” (i.e. this righteousness). But this is not the way unto salvation which corresponds with the divine plan.—The passage referred to is Levit. xviii. 5.

x. 6—8.

With the righteousness from the Law of which Moses writes, is contrasted the righteousness from faith, the very different utterances of which are likewise introduced in the words of the Old Testament, but are not ascribed to Moses.

6. *But the righteousness which is of faith* speaketh as follows.—The quotations are from Deut. xxx. 12—14, and deal with the fulfilment of the commandments recorded in the Book of the

Law. Of these it is there said that they are neither too difficult nor too far off. They are not up in heaven, so that one should not know how to bring them down in order to hear them and to keep them. Nor are they "beyond the sea," so that one must first cross the sea to bring them. But the word is very near, in our mouth and in our heart and in our hands. Paul has quoted here with great freedom. According to his interpretation, the words refer to the facts, which appear to the doubter impossible, of the descent of the Messiah from heaven and his resurrection from the dead. We must not ask doubtfully, "Who can go up into heaven" (to bring Christ down)? or "Who can go down into the under-world" (to bring Christ up)? i.e. we must not regard the preaching of a Messiah who descended from heaven and rose from the dead as an impossible message; but the righteousness that is of faith says, "The word is very nigh unto thee, in thy mouth and in thy heart" (i.e. the word of faith which we preach); it must be confessed with the mouth and believed with the heart. The words *that is*, three times repeated, are simply intended to introduce the explanation each time, as is often the case after quotations from the Scriptures.

7. *Into the deep*, should be "into the under-world."

9. Here we have an explanation how the word of faith must be in our mouth and in our heart.—Read, "For if thou shalt confess with thy mouth the word that Jesus is the Lord:" This is the very opposite to the doubting question, Who is able to bring down the Messiah from heaven? Faith confesses that Jesus actually is the Lord who comes from heaven (comp. 1 Cor. xv. 47).—*And shalt believe in thine heart that God hath raised him from the dead:* This, again, is the very opposite to the doubting question whether any one can bring up Christ from the dead.

10. This verse shows the necessity of both faith in the heart and confession with the mouth.

x. 11—15.

It is of the very nature of this righteousness of faith that every one that believeth should obtain it, both Jew and Gentile alike; but since faith necessitates hearing, and hearing the sending forth of preachers, the gospel has been preached to all, both Jews and Gentiles.—As the apostle therefore has previously proved,

from the nature of the righteousness of faith in distinction from the righteousness of the Law, the unbelief of the Jews, so now conversely, from its universal destination for all believers, he demonstrates the divine appointment of the mission to the Gentiles.

11. The saying of Is. xxviii. 16 is repeated from ix. 33 in the form of a proof of what has been said in ver. 10 ; but now the emphasis is upon the fact that *whosoever* believeth shall be saved, in order to show from this that the righteousness of faith makes no distinction between Jews and Gentiles.

12. *For there is no difference*: comp. iii. 22.—Read, “For one and the same (i.e. Christ) is Lord over all, rich unto all that call upon him:” i.e. rich enough to give of his riches unto all that call upon him.—*Call upon him*: not worship, but call upon his name, i.e. acknowledge him as the Lord.

13. *Whosoever shall call*: lit. “every one who shall call.” Scriptural proof from Joel. iii. 5 [A.V. ii. 32]. For every one, let him be who he may, that calleth upon the name of the Lord, shall be saved. In the prophet, deliverance from distress is promised to those who confess God and call upon His name ; Paul refers the words to the confession of the name of Jesus as that of the Lord.

14. These questions are not to be taken as objections, but are intended to show that it is the will of God that the gospel should be preached to all. If all are to be saved who call upon the name of Christ, they must be able to call upon him. But for this purpose they must first have come to believe upon him. But in order that they may believe, they must be able to receive the gospel ; and for this again it is necessary that there should be preachers, and that these should preach by divine commission.

15. Scriptural proof (from Is. lii. 7) of the divine commission given to the preachers. If the preachers, then, have been sent from God, it follows from this that it is part of the divine plan of salvation that every believer, Jew as well as Gentile, shall be saved by his faith. The apostle is not here concerned, in the first place, with the justification of his own mission to the Gentiles, but simply with the establishment of the fact that the gospel has been preached by divine commission to all, to Jews as well as Gentiles, and therefore it is not the ignorance of the Jews that is the cause of their exclusion from the Messianic community. The

words of the prophet really refer to the good tidings that God purposes to bring back His people from captivity. Paul, however, interprets them of the gospel of Christ.—The words “that proclaim peace” [A.V. “preach the gospel of peace”] should be omitted. They are found in Isaiah, but seem to have been omitted by the apostle and afterwards supplied by the copyists.—[*Bring glad tidings of good things*: the Greek verb here rendered “bring glad tidings of” is the same that is rendered “preach the gospel of,” in the preceding clause, now omitted. We should therefore either render “preach the gospel of good things,” or substitute “glad tidings” for gospel in ver. 16, where there is a direct reference to this quotation; otherwise the point of the expression, “they have not all obeyed the gospel,” in ver. 16, may be missed.]

x. 16—21.

The reason why Israel has not attained to salvation is to be found, then, not in the ignorance, but in the unbelief, of the Jews.

16. But not all have yielded obedience to the gospel which was preached to them as well as others. Even here it is the Jews who are especially meant, although it is not till ver. 19 that the words are expressly applied to them.—*For Esaias saith*: Is. liii. 1. The words there refer to the prophet’s own proclamation.—*Our report*, should be “our declaration.”

17 Read, “So faith cometh from the declaration, and the declaration through the word of Christ.”—The conclusion is drawn from the utterance of the prophet. Wherever faith arises, it is derived from the declaration of the gospel, but this has been brought about by the word of Christ. Hence if some have not believed, it is not because the proclamation of the word has been wanting.—“From the declaration:” i.e. from hearing the proclamation.

18. As little is the reason of unbelief to be found in the failure of this announcement to penetrate everywhere.—*But I say, Have they not heard?* The question demands an affirmative reply, and so cannot be regarded as an objection to the apostle’s representation, but only as a question which he raises in his own name: But I ask, &c., and then follows the reply. *Ycs, verily*, &c. The reply is given in the words of Psalm xix. 4, accurately quoted from the Greek. The words refer originally to the manifestation

of God in nature, through the heavens and the heavenly bodies, but they are referred by Paul to the message of Christ which has penetrated everywhere, so that ignorance of it is out of the question.—*Their sound* *their words*: referred by Paul to the preachers of the gospel.

19. It is not till we reach this verse that the express application to the Jews is made. But I must further ask, If this gospel has been proclaimed throughout the whole world, has *Israel*, of all nations, failed to become acquainted with it? The meaning of the question is not that perhaps the Jews did not know that the gospel was to be preached in all the world, but "has Israel, then, been unable to recognize the proclamation of the righteousness which is of faith?" The answer then states that the Old Testament itself, from Moses downwards, declares to the Jews the divine purpose of provoking them to jealousy, by the conversion of the Gentiles, who know not God and His word. The Jews therefore have had no lack of opportunity of recognizing God's plan of salvation. The quotation from "Moses," therefore, is not intended to prove that the divine purpose of converting the Gentiles cannot have been unknown to the Jews, but to show that the mission to the Gentiles was the very means by which God purposed to bring the Jews to the knowledge of His plan of salvation. This is the same idea that is applied below (xi. 11 sqq.) to the solution of the difficult problem presented to the Jewish-Christian mind by the mission to the Gentiles.—*First Moses saith*: From Moses downwards it has been proclaimed to the people of Israel by the sacred writers. The series of witnesses begins with him.—*I will provoke*, &c., should be "I will make you jealous of a no-people, and I will make you angry with a people that hath no understanding." The quotation is from Deut. xxxii. 21. There God threatens the Israelites that because by their idolatry they have made Him jealous of a "no-god," He will make them jealous of a "no-people," i.e. He will bless the Canaanites instead of them. Paul, on the other hand, understands the passage to refer to the divine purpose of stirring up the jealousy of the Jews, by the bestowal upon the heathen of the perception of the divine plan of salvation, and so bringing the Jews themselves also to the recognition of it.—"A no-people:" i.e. the Gentiles who, as not belonging to the people of God, were

not acquainted with the divine will.—“Make you angry:” i.e. angry that these people, “without understanding,” should nevertheless have a better understanding of God’s plan of salvation than Israel, the bearer of the divine revelation.

20. *But Esaias is very bold* : The prophet dares to give to the people a saying that wounds its pride most cruelly. The saying is found in Is. lxxv. 1, where it refers to the people of Israel itself, to which God still reveals Himself, although it has turned away from Him. Paul interprets this in the same sort of way as he has done the preceding passage : If God has actually revealed His plan of salvation even to the Gentiles who did not inquire after it, then the reason for Jewish unbelief cannot be found in any want of knowledge of the gospel.

21. This verse, again in a passage from the prophet, gives the real reason why Israel has not obtained salvation. There has been no want of opportunity of becoming acquainted with the divine plan of salvation. The unbelief of the people has been the sole cause. This unbelief, indeed (according to xi. 7 sqq., comp. ix. 17 sq.), has itself been ordained by the divine counsel.—*But to Israel he saith* : Is. lxxv. 2. The words follow immediately upon those quoted in the preceding verse.—*I have stretched forth my hands* : not to protect the people, but that the people might grasp them. The meaning of the prophet is, that God has unceasingly sought the people with His favour, though it was disobedient and rebellious. The meaning of Paul is, that God has given to the people incessant opportunity of becoming acquainted with His plan of salvation (as was shown in vv. 5—10), but that the people in spite of this has remained unbelieving.—*Gainsaying people* : The prophet refers to rebellion against God’s commandments, but Paul applies his words to the opposition of the Jews to the gospel of the cross.

xi. 1—10.

In spite of the unbelief of the people, God has fulfilled His promise, but in the way which alone corresponds with His plan of salvation. He has in His grace chosen for Himself a remnant from the people, but the rest have not attained what they sought after, because their perception of the plan of salvation remained obscured.—The apostle’s argument here returns to its starting-

point (ix. 6—13), showing that in Israel the divine promise has been fulfilled exactly in the sense in which it was originally intended. If, according to what has now been said, the bulk of the people of Israel, in consequence of its unbelief, has failed to obtain salvation, it by no means follows from this that God has rejected His people and so has not kept His promise. For God in His grace has actually chosen for Himself a remnant of the people, which represents the true children of the promise from Israel. But by this very choice, which is of grace, God has intended to show that salvation comes not from works but from faith. While, then, this chosen number has really obtained that which Israel followed after, God has hardened the rest in their unbelief, and thereby revealed the law of His plan of salvation in its other aspect. It is not simply because they were unbelieving that God has excluded them from the promised salvation; but, because He wished to show that salvation is only to be obtained by means of belief in His free grace, He has let them fall into unbelief and hardened their hearts against the perception of His plan of salvation. Hence belief and unbelief alike depend upon the divine counsel, and both must serve to make plain the way in which God executes His promise.

1. *I say, then, Hath God cast away his people?* From my assertion that Israel has failed, in consequence of its persistent unbelief, to obtain the righteousness which it followed after, does it then follow that in my opinion God has actually cast away His people? The apostle rejects this blasphemous conclusion again with the exclamation, "Far be it" (see note on iii. 4), and he gives the reason why he should reject it in the words, *For I also am an Israelite*, &c. In this allusion to his own Jewish descent, Paul does not mean, as might be supposed, to adduce an example to prove that at any rate all are not rejected, but he wishes to point out that the thought which he has just rejected is altogether impossible for him, a born Jew, to entertain.—*Of the tribe of Benjamin*: comp. Phil. iii. 5.

2. *God hath not cast away his people*: The order of words in the Greek throws a strong emphasis on the word *not*.—*Which he foreknew*: i.e. as the people of His covenant, the bearer of His promise. The fact of His foreknowledge makes the impossibility of His having afterwards rejected them evident.—*Of Elias*: properly,

“in Elijah,” i.e. in the story of Elijah. The passage of Scripture which the apostle adduces in refutation of the thought suggested in the question in ver. 1, is found, not in ver 3, but ver. 4.—“How he appeareth before God against Israel :” i.e. when Elijah accuses the people of Israel before God.

3, 4. The accusation is found in 1 Kings xix. 10, the divine answer in 1 Kings xix. 18. Both passages are quoted with some freedom from the Greek.—*They have killed thy prophets*: “They” = the Israelites under Ahab and Jezebel who have deserted their own God.—*And I am left alone*: Elijah means, as the only prophet. Paul means, as the only one who has still remained faithful to God.—*But what saith the answer of God unto him?* In the original context, the words that follow are not a refutation of the despondent speech of the prophet, but a divine prophecy that only the seven thousand who have not bowed the knee before Baal shall be spared from the judgment of God that is coming. According to the apostle’s interpretation, on the other hand, the prophet, who in his despondent complaint declares himself the only one in the nation who has not deserted God, receives the reproving answer, that God has still preserved seven thousand who are faithful. Hence it is not true that God has cast off the whole people.

5. The application of the saying just quoted: As then, so at the present time also, God has preserved a remnant elected according to His grace, and this therefore, according to the principle of ix. 6, is the true Israel, in which God fulfils His promise.

6. A closer definition of the words, *according to the election of grace*. If the remnant has remained of grace, it cannot have remained because of works, else the grace upon which the choice of the bearers of the promise exclusively depends would not be grace any longer. Consequently these few have not been chosen because they were God-fearing, but they have remained God-fearing because they have been chosen. The promise, therefore, has been fulfilled, but in the way which alone corresponds with the divine plan of salvation.—The second half of this verse, *But if it be of works, &c.*, is an unauthentic interpolation. The Vatican MS. has it, reading, however, at the end, “Then work would not be grace.” Most of the older MSS. omit this addition entirely.

7, 8. These verses establish the result now attained. The

interpretation of ver. 7 depends upon the question whether we take the words, *Israel hath not obtained that which he seeketh for*, as a question or as an affirmation. In the first case, the meaning is, What then? Can it still be said that Israel has not obtained that which it followed after? No. Israel has obtained it. That is to say, the chosen number has, while the rest of course have been hardened. In the latter case, the meaning of the apostle is, What objection, then, can be raised to this? None. The fact now remains that Israel has not obtained that which it followed after, but the chosen number has obtained it, and so the promise has been fulfilled. Having regard to the double meaning of the word Israel, which at one time is used for the whole nation in the ordinary sense (ix. 31, x. 19), at another time for the true nucleus of the people of God (ix. 6), either interpretation would be possible; but, both on linguistic grounds and in view of the facts presented, the latter is preferable. The decision pronounced by the apostle, then, refers back to ix. 31. The fact, the explanation of which is the point at issue, is itself unassailable. The people as a whole has not obtained that which it followed after. But according to the divine plan of salvation, only a chosen number were to believe, and so to obtain salvation from faith. These chosen ones have actually obtained that which was followed after; and thus proof has been given after all that God has not cast off His people.—*The election*: i.e. the chosen number.—“The rest were hardened” (not *blinded*): Because they did not belong to the chosen, God let them fall into unbelief; and it is by the exclusion of these unbelievers that He reveals the law, according to which He carries out His counsel of salvation, viz. of grace alone by means of faith.—*As it is written*: The scriptural proof is drawn from Is. xxix. 10 and Deut. xxix. 4 (not Is. vi. 9), quoted somewhat loosely and combined together. The first passage deals with the hardening of the people against the prophet’s predictions of the invasion by the Assyrians. The second refers to the people’s persistent want of understanding in spite of God’s marvellous guidance of them in the wilderness. To the apostle the words have come to mean that God has Himself desired and caused the blinding of the bulk of the people to His plan of salvation revealed in the gospel.—“God has given to them a spirit of stupefaction:” God has sent upon them a spirit

that makes them deaf to the proclamation of the gospel.—“Eyes that they see not, and ears that they hear not:” He has given to them eyes and ears with the intention that they should not use them.—*Unto this day*: in the original connection, the day when Moses uttered the words of Deut. xxix. 2 sqq. to Israel; but what Paul means is down to his own time.

9, 10. A further quotation from Scripture, which is probably only added here because of the resemblance between the first words of ver. 10 and the quotation in ver. 8. The words are to be found in Ps. lxxix. 22, 23, and are quoted loosely from the Greek version. The Psalmist is expressing his desire that his enemies may be involved in misfortune unawares,—that when they sit free from care, giving themselves up to enjoyment, they may be blinded so that they may not escape from danger when it falls upon them unexpectedly. Here, however, the words are applied to the spiritual blinding of the Jews, which has been divinely decreed. While they live on carelessly, as though the promise could not possibly fail them, in accordance with the counsel of God blindness and destruction shall fall upon them. The destruction that falls upon them probably means exclusion from the kingdom of God, but it is here represented as permanent, in contradiction to the argument that follows immediately afterwards. These two verses may reasonably be suspected of being a marginal note, made by some reader after the destruction of Jerusalem, which has crept into the text.—“Their table shall be made a snare” (their careless enjoyment shall plunge them into destruction) *and a trap* (literally, and a hunt, i.e. they shall fall a prey to destruction, as the game to the hunter) *and a stumbling-block* (over which they fall) *and a recompense* (for their unbelief).—*Let their eyes be darkened, &c.*, should be “darkened shall their eyes be, that they see not.”—*And bow down their back alway*: the standing figure for slavery.

xi. 11—36. *Third Section of the Second Division.*

It is not the purpose of God, however, that the unbelief divinely decreed against Israel, and its consequent exclusion from the Messianic salvation, shall be permanent, but only that it shall serve, by the calling of the Gentiles, to provoke Israel to imitation of them, and so ultimately to reveal the final object of the divine

plan of salvation, viz. that all, both Jews and Gentiles, shall owe their deliverance simply to the merciful grace of God.

xi. 11, 12.

The fall decreed against Israel is not God's ultimate purpose ; but as Israel's fall was the means of salvation to the Gentiles, so again the calling of the Gentiles shall provoke Israel to imitate them, and so one day the salvation of the world shall be completed, when the people of Israel shall enter in full number into the Messianic kingdom.

11. Now at last the apostle turns to the solution of the problem why God has caused Israel to fall into unbelief, and so to the conciliatory conclusion of the whole discussion. The transition to this is formed again (as in xi. 1) by a false conclusion from what has been said by the apostle, in the shape of a question propounded by an opponent ; a conclusion which, as before, he rejects with the exclamation, "Far be it" (see note on iii. 4).—*Have they stumbled that they should fall?* Was this fall of Israel God's ultimate purpose? "Stumbling" is here the temporary hardening of Israel as distinguished from final fall (viz. permanent unbelief and irrevocable exclusion from Messianic salvation).—*Their fall*: the sin of their unbelief.—*Salvation is come unto the Gentiles*: The calling of the Gentiles to the Messianic salvation has resulted from their unbelief. The apostle here regards the Gentile mission as occasioned by the unbelief of the Jews (a view which certainly can scarcely be reconciled with the equal right of both on which he has previously laid such stress), and accordingly he perceives in their unbelief a divine provision for the purpose of giving salvation to the Gentiles.—*To provoke them to jealousy*: The expression is occasioned by the passage from Deut. xxxii. 21, which was quoted in x. 19. The grace which has happened to the Gentiles shall, in accordance with the divine purpose, make the Jews jealous of them, and so bring the Jews to faith. Thus it is no more the final aim of the divine plan of salvation than the fall of the Jews.

12. Now should be "But."—*The diminishing of them*: either "their loss of Messianic salvation" or "their loss numerically." The latter is to be preferred, on account of the better contrast it affords with the expression that follows.—*How much more their*

fulness: How much more shall the full, unrestricted admission of the whole people into the Messianic community tend to the wealth of the world. If the temporary exclusion of the bulk of the people has tended to produce *riches*, i.e. a rich blessing, for the world and especially for the Gentiles, how much greater will this blessing be when all Israel shall have entered into the Messianic community. The apostle expects, at the time which he here speaks of, the return of Christ and the dawn of the glory of the Messianic kingdom (see ver. 15).

xi. 13—24.

Parenthetic exhortation to the Gentiles not to exult over the Jews because of the salvation which they have obtained.

Whereas the apostle has hitherto always had Jewish-Christian readers in view, he now turns to the Gentile Christians. But even what he puts in the form of direct personal address to them is intended to soothe the Jewish-Christian portion of his readers.

13. Read, "But to you Gentiles I say; as long therefore as I have been an apostle of the Gentiles, I have glorified my service." All the time that Paul has performed the duties of an apostle to the Gentiles, his purpose has always been at the same time to win his countrymen to the gospel, and so to make this calling of his glorious.—"I glorify my calling." What is meant is, his calling as an apostle to the Gentiles. The glorification consists in his serving, by this calling of his, the saving purpose of God, which is to provoke the Jews to emulation by the conversion of the Gentiles. The interpretation, "Inasmuch as I am an apostle to the Gentiles I fulfil my calling indeed, but at the same time I endeavour to provoke," &c., is wrong.

14. He makes his calling glorious by his success in provoking the Jews to emulation.

15. This verse shows how the conversion of the greatest possible number of Jews is a glorification of his calling as an apostle to the Gentiles. If the *casting away* of the Jews, on the part of God, has been the means of the "reconciliation of the world," i.e. the whole human race, but especially the Gentile world, what shall the impending *receiving* of them by God lead to but *life from the dead*, i.e. the resurrection of the dead with which the dawn of the Messianic period begins? That, therefore, is the

blessing which the future conversion of the Jews brings to "the world" (comp. ver. 12), a blessing incomparably greater than the reconciliation which the Gentiles have obtained in consequence of Jewish unbelief.

16. This verse proceeds to show that the conversion of Israel will certainly take place. For, for the sake of that part which is dedicated to God, and of its ancestors who were dedicated to God, the whole people is likewise dedicated, and will therefore one day assuredly be received by God to grace again.—*The first-fruit*: i.e. the number elected by God (ver. 7).—*The lump*, or "dough," strictly the "kneaded mass" from which the first-fruits of bread were taken. The illustration is taken from the dedicated first-fruits of bread commanded in Num. xv. 19—21.—*And if the root be holy, so are the branches*: a second figure to illustrate the same thought. By the root, Abraham is probably meant; by the branches, his natural descendants.

17, 18. The illustration of the root and branches is applied to the relation between the Messianic community and the Gentiles. The Jews, as belonging to the sacred stock, might hope in the natural order of things to be received by God; yet a certain number of them have been rejected by God, contrary to this natural order, and in their stead, contrary again to the natural order, Gentiles who were not of the same noble stock have been grafted into it through the grace of God. But if this be the true relation, what right have the Gentiles to boast over the Jews as though they were something superior to them?—It should be noticed that Paul here goes to the furthest possible point in his endeavour to meet the Jewish-Christian view. For, according to the comparison here made, the Jews certainly have ground as "Abraham's seed" to boast of their descent as such, inasmuch as they really have a natural pre-eminence over the Gentiles. And in the place of the complete abolition of all distinction between Jews and Gentiles in the Messianic community, we find the essentially Jewish-Christian idea that Israel as a people is still, as before, God's people of the covenant and the natural heir of the promise, while the calling of the Gentiles is only a reception into the national community of Israel. Here, as before, however, Paul has certainly avoided drawing the same practical conclusions from this view which were drawn by the Jewish

Christians.—*Some of the branches*: The apostle purposely says *some*, with a view to the discouragement of Gentile pride.—*A wild olive-tree*: The apostle pictures to himself one good tree and a number of wild trees.—*Went grafted in among them*: i.e. on the good stem. Salvation, therefore, has not passed away from the people of Israel, as such, to the Gentiles, but only a portion of the people has been rejected for a time, and the gaps thus made have been filled up by Gentiles.—It is of course well known that the actual process is the reverse of this figure employed by the apostle. It is good branches that are grafted into a wild stem.—*The root and fatness of the olive-tree*: strictly “the root of the fatness of the olive-tree,” i.e. the root by which the sap is supplied. The sap represents the blessings bestowed upon the consecrated stem.

19. *Thou wilt say then*: This introduces an objection on the part of the Gentile Christian.

20. *Well*: i.e. that is well said, is quite true. According to the apostle, it really was the divine purpose that the Jews should be excluded in the first instance in order that the Gentiles might be called. But if the Gentile Christian thinks that he may therefore be proud of his own personal worth in contrast with the Jew, he forgets that God has only done this for the sake of showing that faith is the necessary condition of Messianic salvation. But this faith is itself the acknowledgment that those who have been called owe their salvation to no personal excellence, but to the free grace of God alone. If, therefore, the Gentile exalts himself over the Jew, this pride itself brings him into danger of losing salvation again.

21. Read, “For if God did not spare the natural branches, neither will he spare thee.” This verse gives the reason why the Gentile Christian should fear.—“Neither will he spare thee:” if thou exaltest thyself and so fallest into unbelief.

22. Instead therefore of exalting thyself, recognize, in that which has befallen the Jews, God’s severity; in that which has befallen thee, His goodness and grace.

23. *For God is able to graff them in again*: To the omnipotence of God their exclusion is not unalterable.

24. *The natural branches*: i.e. those which are by nature branches of the good olive-tree.

xi. 25—32.

Final solution of the contradiction in which this rejection of the Jews and calling of the Gentiles stands to the promise given to the people of Israel. God has in part hardened Israel until the fulness of the Gentiles shall have come in; but, after that, all Israel shall be converted. Thus, therefore, the promises of God stand good. The final purpose of God in these proceedings is, that all, both Jews and Gentiles, should appear as disobedient, so that God may have mercy upon all.

25. Read, "For I wish not to withhold from you [lit. "I wish not that you should be ignorant of"] this mystery, in order that ye may not be conceited (strictly, "wise in yourselves"). Hardness has befallen Israel in part until the fulness of the Gentiles be come in, and thus all Israel shall be saved," &c.—The persons addressed here, as in vv. 13 sqq., are still the Gentile Christians in Rome.—*This mystery*: The divine purpose of salvation was a mystery, because it had hitherto been concealed both from the Jews and the Gentiles. But to the members of the Messianic community the divine mysteries are no longer to remain mysteries, but are being made known to them by divine revelation. By the mystery here is meant the problem presented to religious thought in the calling of the Gentiles in place of the Jews. The solution of this problem is at the same time the justification of the Pauline mission to the Gentiles as founded in the saving purpose of God.—*Lest ye should be wise in your own conceits*: i.e. so that you may not pass sentence upon this fact according to your own standard, without inquiring into the divine purposes.—"Hardness has happened to Israel:" God has decreed hardness against Israel (see note on vv. 7, 8), but only *in part*, inasmuch as not all, but only a portion, of the nation has been hardened.—*The fulness*: the full number, as in ver. 12. What is meant here is not, as might be supposed, a certain number of the Gentiles, simply intended to fill up the gaps among the Jews, but the whole body of the Gentile nations.

26. *All Israel*: the whole nation. As appears also from ver. 32, Paul expects finally the conversion of all without distinction, both Jews and Gentiles. The opinion that only a comparatively small "remnant" is to be saved, and the great bulk of humanity is to be finally excluded from salvation, is not only

foreign, but actually contrary, to the words of the apostle.—*As it is written*: Is. lix. 20 sq., quoted freely from the Greek. The concluding words, “When I shall take away their sins,” are added from Is. xxvii. 9. The passage is intended by the prophet as a Messianic prophecy; Paul applies it to the conversion of Israel which is still to come, and so interprets the coming of the *deliverer* as referring to the return of Christ, and finds in the coming from *Sion* a proof that salvation is destined for all Israel. The work of the Redeemer is then interpreted more exactly to mean the emancipation of the house of Jacob from its *ungodliness*, i.e. from its disobedience to God, which in Paul’s view is more definitely its unbelief.

27. *For this*, &c., should be “And this shall be my covenant with them:” i.e. Then will I establish my covenant with them, when I shall have taken away their sins. The promised covenant does not consist in the forgiveness of sins itself, but follows immediately upon it. What is meant by the establishment of the covenant is the reception into the Messianic kingdom.

28. *As concerning the gospel* (in respect of the gospel rejected by them), *they are enemies* (i.e. of God; see note on v. 10) *for your sakes*: God had made them enemies for the sake of the Gentiles, viz. in order that by their disobedience He might bring the Gentiles to salvation.—*But as touching the election, they are beloved for the fathers’ sakes*: i.e. in respect of God’s choice of Israel to be His people (see xi. 1), they are beloved of Him, on account of their descent from the chosen patriarchs.

29. “For God cannot repent of His gifts and calling” [lit. “For the gifts and calling of God are not to be repented of,” i.e. are unchangeable].—This verse is to show that in respect of the election they are beloved of God.—*The gifts*: the gifts of grace which God has given to His people (see ix. 4 sq.).—*And calling*: to Messianic salvation.

30, 31. For God deals with the Jews in precisely the same way in which He has dealt with you. He will lead them through disobedience and unbelief to obedience and belief, just as He has led you. For just as you Gentile Christians in time past *have not believed in God* (properly, “have been disobedient to God;” see ch. i.), *yet have now obtained mercy* (i.e. been pardoned and received into favour) *through their unbelief* (by means of their

disobedience); *even so have these also now not believed* (i.e. they have become disobedient), *that through your mercy* (i.e. the mercy that has befallen you) *they also may obtain mercy*: Here, again, the disobedience of the Jews to the divine will concerning salvation, or their disbelief in the gospel, is represented as intended by God.—*May obtain mercy*, should be “may now obtain mercy:” The apostle expects the conversion of the Jews also during the present age; this, however, is itself to terminate in the immediate future, in order to give place to the Messianic kingdom. According to the apostle, the order of future events (comp. vv. 15, 26) is: (1) the return of Christ, (2) the conversion of all Israel, (3) the resurrection of the dead, (4) the dawn of the Messianic kingdom.

32. The general principle of the divine order of salvation, whereby even the lot that has befallen the Jews is finally made right.—*For God hath concluded them all* (i.e. shut them all up together) *in unbelief* (properly “in disobedience”), *that he might have mercy upon all*: All men, both Jews and Gentiles, have been subjected by God to disobedience to His will concerning their salvation, and given up to sin and unbelief, in order that all may owe their deliverance simply to His merciful grace. Here, then, even the “unrighteousness of man” (i. 18—iii. 20) is expressly referred to a divine decree; it is required by God as the hypothesis of the “righteousness of God.” The same idea underlies not only ix. 13, 17 sq. 22, xi. 7 sq., but also v. 20 sqq., vii. 13, Gal. iii. 21 sq. Just as indisputably does the apostle assert here the final conversion of all without exception, every individual Jew and Gentile (comp. vv. 25, 26). Although the expression *all* is here used primarily, on account of the distinction between Jews and Gentiles, to show that “them” refers to both, it would still be quite arbitrary to lose sight of the individuals and to take this unconditional *all* to refer simply to the two classes, viz. Jews and Gentiles, and so still to reserve the final rejection of such and such a number of individuals from each class. To have recourse to the conclusion that salvation is offered to all, but is not accepted by all, is in palpable opposition to this whole section, which refers both the pardoning of all and the disobedience of all, as assumed in the pardon, to the divine counsel. It is impossible to see how there can be here, side by side with the divinely appointed (temporary) disobedience of all, a further (final) disobedience of some not caused by the

will of God. If, however, we do after all find in other passages even in Paul's writings the idea that there really are some who are eternally lost (1 Cor. i. 18; 2 Cor. ii. 15, iv. 3; comp. Rom. ix. 22), we must understand the relation between these two contradictory statements in the same way as the relation between the statement of the universal sinfulness and unrighteousness of men, and the acknowledgment of the possibility of the actual fulfilment of the Law even among the Gentiles.

xi. 33—36. *Conclusion of the First Part of the Epistle.*

Praise of the marvellous ways of divine wisdom.

33. Read, "O the depth of the wealth and the wisdom and the knowledge of God" (not *the riches both of the wisdom and knowledge*).—*The depth*: the inexhaustible abundance.—"Wealth:" not exactly abundance of grace, but wealth of resources for the execution of the divine purpose of salvation.—*His judgments*: which have made all subject to disobedience.—*His ways*: which all lead finally to salvation.

34. The wisdom of God is beyond all human understanding, still less does He require human counsel to enable Him to attain His purposes. The words are taken from Is. xl. 13.

35. Neither are God's purposes dependent upon any act or merit of men. The words bear some resemblance to the Hebrew of Job xli. 11 (in Heb. xli. 3). In the Alexandrian MS. of the Greek Bible, they have been inserted in Isaiah after the words quoted in the preceding verse.

36. Nothing depends upon human judgment, counsel or merit; everything solely upon God. His will is the beginning, middle and end of all. He is the only cause of all that happens; He of Himself alone brings all to completion; and He Himself is also the final goal and purpose of all.

SECOND PART. xii.—xiv.—*Practical.*

Various exhortations occasioned by the special circumstances of the Christian community in Rome.

xii.

On account of the mercy which the readers have found with God, they are exhorted to offer their own bodies to God as a living sacrifice, and to walk according to the insight which they

have so recently attained. Especially they are warned against self-exaltation, since they are all members of the same body, and admonished each to serve the whole body according to the gift of the Spirit that is given to him and each, in true brotherly love, showing to every one the honour due to him, in brotherly sympathy and helpfulness, to evince the true Christian disposition. Above all, the apostle exhorts them to be united, peaceful, ready to be reconciled, and to cherish a disposition to repay evil with good.—The warning against self-exaltation and the exhortation to brotherly agreement, upon which the chief stress is plainly laid, probably refer especially to the relation between Jewish and Gentile Christians.

xii. 1, 2. *General Introduction to the Special Exhortations.*

1. *I beseech you* (should be “exhort you”) *by the mercies of God* (the exhortation is immediately connected with xi. 30—32) *that ye present your bodies* (the bodies are here compared with the sacrificial beasts, and these bodies, which apart from communion with Christ are instruments of sin, are to be offered to God as a sacrifice, i.e. to be His own; comp. vi. 12) *a living sacrifice, holy, acceptable unto God* (not the blood of sacrificial beasts, but this living sacrifice, a body sanctified unto God and cleansed from sin, is well pleasing unto God), *which is your reasonable service* (properly, “as your reasonable worship”): The true reasonable worship of God, as opposed to the slaughter of sacrificial beasts, consists in this sanctification of our bodies to God.

2. *And be not conformed to this world* (strictly, “and shape not yourselves in accordance with the present age”), *but be ye transformed* (properly, “transform yourselves”): The apostle exhorts his readers, instead of bearing the mark of the present (transitory) age, instead of living and acting as do “the children of this world,” to change their form, i.e. their whole outward appearance, their conduct in the world.—*By the renewing of your mind*: The newly attained perception must be stamped upon their outward life.—Read, “That ye may prove what is the will of God, that which is good, well-pleasing and perfect:” These last words state what is the substance of the will of God.

xii. 3.

Here we pass from the general introduction to the special

exhortation that none should exalt himself over another, but each should serve the whole body in proportion to the gift bestowed upon him.—*For I say* (a more exact explanation of what is meant by vv. 1, 2), *through the grace given unto me* (i.e. by virtue of my apostolic calling: hence we see that Paul by no means regards Rome as another man's mission-field), *to every man that is among you* (the exhortation is directed to every individual member of the community of whatever school or whatever rank), *not to think of himself more highly than he ought to think* (not to have a higher opinion of himself than is fitting), *but to think soberly* (properly, to have such a disposition that he maintains moderation). [In the Greek there is a kind of play upon words here which is difficult to reproduce, but which might be imitated by rendering, "not to be high-minded beyond that which he ought to mind, but to mind to be sober-minded:" see note on ver. 16].—*The measure of faith*: The measure of strength and firmness of faith, and of the knowledge that has been obtained by progress in the life of faith. The weak, then, must not judge the faith of another, nor the strong exalt himself over the weak in the faith.

xii. 4—8.

As in one and the same body there are many members, each of which has its own particular function, so we, the many, are likewise in Christ a body having many members, and in which one member serves another. Hence although we show our connection with the one body in various ways, yet none must despise another, or exalt his own gift at the expense of another. The gifts of grace are very various, and so, instead of looking proudly down upon those who are differently endowed from himself, each one should rather fulfil with true faithfulness his own peculiar task which has been appointed to him by the divine Spirit, the special calling which has fallen to him as an individual member of this body.

5. *One body in Christ*: This same figure is found in 1 Cor. vi. 15 sqq. x. 17, xii. 12 sqq. Christ is regarded, not as the head, but as the soul of the body—*And every one*: properly, "but in regard to the relation of the individuals."

6. *Having then gifts differing according to the grace that is given to us*: The conclusion of the sentence, that should follow, "let us use them in the service of the kingdom of God," is omitted, or

rather is appended in a shortened form to each individual gift.—*Gifts*: properly, gifts of grace.—From a religious point of view, each special spiritual gift appears as a gift of grace, which has been given that it may be spent in the service of the divine kingdom. Every special activity in the community is separately referred to a distinct gift of grace (comp. 1 Cor. xii. 4 sq.).—*According to the proportion of faith*: i.e. according to the measure of the power of faith bestowed upon him. By prophecy we must understand the enthusiastic proclamation of the divine plan of salvation, the revelation of the divine mysteries, and not simply a foretelling of the future.

7. *Or ministry* (i.e. “service”): If any one has the gift of serving, let him exercise it in serving. By this “serving” is to be understood the duty of a “serving brother” or “deacon,” i.e. the care of the poor (so 1 Cor. xvi. 15; 2 Cor. viii. 4, 19 sq., &c.).—*He that teacheth*: lit. “If it be one that teacheth (let him exercise his gift), in teaching.” In 1 Cor. xii. 28 sq. also, the gift of teaching is distinguished from that of prophecy.

8. *He that exhorteth*: The gift of exhortation seems to have manifested itself in the edifying application of the word of Scripture after it had been read (see Acts xiii. 15).—*He that giveth*: i.e. that gives from his own private property for the benefit of the poor. This delight in the self-sacrifice of giving appeared to be a special gift of grace.—*With simplicity*: without mental reservation or hypocrisy.—*He that ruleth*: The ability to direct a community is also reckoned as one of the gifts of grace (see 1 Cor. xii. 28).—*With diligence*: let him be zealous in the exercise of his office.—*He that showeth mercy*: This seems to refer especially to the care of the sick.

xii. 9, 10.

From the thought that each should use his special gift in the service of the whole body, and so practically demonstrate that he is a member of the one body, the apostle turns, in the exhortations that follow, to all the members of the community without distinction.

9. The chief duty that lies upon all is love and concord.—*Without dissimulation*: without hypocrisy.—*Abhor that which is evil, &c.*: lit. “Abhorring the evil, cleaving to the good, in brotherly

love kindly affectioned one to another," &c.—*Evil* *good*: the evil or good which one may evince towards another.

10. *In honour preferring one another*: the very opposite to self-exaltation (ver. 3).

xii. 11, 12.

Further exhortations now follow, to show a Christian disposition generally, in which all, notwithstanding their different gifts, must be at one.

11. *Not slothful in business*, should be "not slack in zeal:" i.e. in zeal for the execution of the calling that has been appointed to each in the service of the whole body.—*Fervent in spirit*: glowing with the fire of the Holy Spirit. The same figure is found in Acts xviii. 25.—*Serving the Lord*, i.e. Christ. There is another reading, "Serving the time" or "adapting yourselves to the season," but this is not suitable here [and has little support from the MSS.].

12. *In hope*, should be "in the hope," i.e. the hope of future glory.—*Patient in tribulation*: Tribulation is a test of hope (v. 3).

xii. 13—21.

The exhortations now have again a direct practical reference to intercourse with others.

13. *Distributing to the necessity of saints*: lit. "sharing in the necessities of the saints," i.e. by active assistance.—*Given to hospitality*: lit. "following after hospitality"

14. Comp. Matt. v. 44. This exhortation applied not only to the feeling towards those who are not Christians, but also to the party quarrels in the community.

15. Share, in a brotherly manner, in everything that affects another, be it joy or suffering.

16. This verse returns to the starting-point of all the individual exhortations from which the apostle set out in ver. 3.—The use of Greek words of similar sound which appears here again, as in ver. 3, is given by rendering "be of the same *mind*" [lit. "minding the same thing"] and "*mind* not high things." [To keep it up we should render the last clause "be not high-minded."]—*Condescend to men of low estate* [lit. "to the lowly," which might refer either to "men" understood or to "things" after "high things"]: have fellowship with them.—*Be not wise in*

your own conceits: The same expression in Greek as in xi. 25, but here it is not conceited judgments as to the course of Providence, but an overbearing disposition towards others, that is meant.

17. *Recompense to no man evil for evil*: essentially the same exhortation as in ver. 14.—*Provide things honest*: devote yourselves to that which is good generally, so that no one can justly accuse you of evil.

18. *If it be possible, as much as lieth in you*: You should always be ready for peace; and if there be no peace, at least the blame must not be yours.

19. *Give place unto wrath*: properly, “give place to the wrath;” i.e. not, let your wrath have vent; but, leave vengeance to the divine wrath.—This exhortation is made specially impressive by the personal address, *dearly beloved*, and hence doubtless refers, like what has preceded, to some special circumstances of the community.—*For it is written*: Deut. xxxii. 35. The quotation here is nearer to the Hebrew than to the Greek version. The words are similarly quoted Heb. x. 30.

20. This verse enforces the duty of conduct directly opposed to feelings of vengeance.—*Therefore*, should be “But.”—*If thine enemy hunger, feed him; if he thirst, give him drink* (word for word from the Greek version of Prov. xxv. 11), *for in so doing thou shalt heap coals of fire on his head*: This represents the shame which is thus brought upon an adversary. Altogether perverted is the interpretation, “in so doing thou wilt involve him in severe divine punishment.”

21. Do not allow yourself to be excited to the repayment of evil with evil, but repay evil with good, and so overcome the evil.

xiii. 1—7.

Warning against defiance of the civil power, since it also has been ordained of God and has received commission from God for the maintenance of the moral order. This warning, like the special exhortation of ver. 7 to pay to the government the customs and taxes that are due, was occasioned by the peculiar position of the Christians in the imperial capital, and the restless spirit of the Jewish population there, but has also of course a general application.

1. *Every soul*: Christians as well as others.—*Be subject unto*:

lit. "range himself under." The expression is purposely selected with reference to the *ordained of God*, which follows [which we might render "arranged by God," to keep up the apostle's use of two similar words].—*The higher powers*: properly, "the powers set over him," i.e. by divine appointment, as is shown by the next words.—*For there is no power but of God*: The origin of the Gentile government is distinctly traced to God. At that time there was a wide-spread opinion among the Jews that the Gentile supremacy over the chosen people of God was a miserable state of slavery for them, opposed to the divine purpose, and that in the coming age of the world the Jews would bear sway over the Gentiles. The Gentile government thus seemed to the Jews to be of diabolic rather than divine origin, and they believed themselves to be in a continual state of war with it, in which every riot, every refusal or evasion of taxes and customs, was allowable. This view the apostle here opposes as clearly as possible. According to him, the divine right of the government rests upon that maintenance of the moral order which has been committed to it by God (vv. 3 sq.). He has in his mind, moreover, every existing government under the power of which Christians find themselves, without further inquiry as to its special origin. Of course all this has nothing to do with the divine right of a particular form of government.

2. *Resisteth the ordinance of God*: Disobedience to the government is, therefore, disobedience to God himself.—*Damnation*, should be "condemnation." The punishment inflicted by the government upon those who resist is regarded as a divine penalty.

3. Read, "For rulers are not to be feared for a good deed, but for an evil deed."—If the government decrees a penalty, it does so, not on account of good conduct, but of bad conduct. Only he who does wrong has reason to be afraid. The apostle is thinking here of offences against moral and civil order by individuals, which even the Gentile authorities have a perfect right to punish.

4. This verse explains why only the evil-doer need be afraid of the Gentile authorities.—*To thee for good*: to do good to thee also, viz. to maintain justice and order.—*He beareth the sword*: a vivid picture of the magisterial penal office, especially of the power of life and death. The apostle does not doubt the

right of capital punishment, which was at that time never questioned.—*Not in vain*: not without reason. If, then, you do evil, you have of course every reason to fear him.—“A revenger for wrath:” to manifest the divine wrath against the evil-doer.

5. Wherefore it is necessary to be subject, not only because the punishment by the magistrate brings God’s wrath upon you, but also because the conscience should be bound to God’s order.—*Ye must needs be*: lit. “it is necessary to be.”

6. *For for this cause* (because ye must recognize in the commands of the ruling powers a divine appointment) *pay ye tribute also*: These words are not an admonition (ye must pay tribute), but are intended to explain the divine right of a state of things which practically exists, and which the individual cannot escape from without blame.—*For they are God’s ministers*: properly, “God’s sacrificial priests.” The collecting of the taxes is compared to the collecting of gifts for sacrifice, inasmuch as the taxes are for the purpose of maintaining a civil order in accordance with the divine will, and the collection of them is, as it were, a service to be done to God.—*Attending continually upon this very thing*: i.e. the fulfilment of this “sacrificial service” to God.

7. The admonition to the fulfilment of civil duties is brought under the general demand to give to every one what is due to him.—*Tribute to whom tribute is due*: lit. “to him who (demands) tribute, tribute,” &c.

xiii. 8—10.

The general admonition to give to every one what is due, is reduced to the duty of love, as the true fulfilment of the Law. These verses are very similar to Matt. xxii. 37—40.

8. *Owe no man anything* (this brings forward once more the general idea of ver. 7) *but to love one another*: You can punctually fulfil all obligations to others. In love alone you can never satisfy one another. In this, each always remains the other’s debtor. By love, we must understand brotherly love, so that we return to what has already been said in xii. 9 sqq.—*For he that loveth another hath fulfilled the law*: How this has been done is explained in vv. 9, 10. He that loveth another fulfils in so doing all the special commandments enumerated in ver. 9, which are, indeed, all embraced in the admonition to do no evil to another. The ground on which the commandment of love given

here rests, is chosen as suitable in the first place for Jewish-Christian readers.

9. An enumeration of the commandments from Exod. xx. 13 sqq., except that there, after "Thou shalt not steal," comes "Thou shalt not bear false witness," which some of the MSS. have inserted here. [In the majority of the old MSS. it does not appear here.] —*It is briefly comprehended*: summed up in one leading thought. —*Thou shalt love thy neighbour as thyself*: Levit. xix. 18.

10. *Love worketh no ill to his neighbour* (it offends against none of the duties to one's neighbour enumerated in ver. 9), *therefore love is the fulfilling of the law*: This proposition of ver. 8 is emphatically repeated as a conclusion from what has now been said. Therefore you may prove your fidelity to the Law, the apostle means, by loving your neighbour (the believing brother) and doing no evil in word or deed to any one.

xiii. 11—14.

An additional reason for the exhortations just given is to be found in the impending return of Christ. Since the night of the present age is drawing to a close, and the day of the Messianic glory is immediately at hand, they that believe should walk as children of light, i.e. in such a manner as is seemly in broad daylight.

11. *And that* (i.e. and do that, viz. what has been said in vv. 8—10), *knowing the time* (since ye understand the meaning of the present time and its signs), *that now it is high time* (a closer definition of the time that is known to them, the hour has already come) *to awake out of sleep* (i.e. from the sleep of sin).—*For now is our salvation nearer, &c.*: for the dawn of the Messianic glory has now advanced nearer than it was at the time when we first became believers.—*When we believed* = "when we became believers."

12. *The night is far spent*: It is near its end. The night is the present age of the world.—*The day is at hand*: The Messianic age is close at hand.—*Let us therefore* (our perception of the times makes the reason for the urgency of this admonition evident to us) *cast off* (as one takes off the clothes worn at night and exchanges them for those worn by day) *the works of darkness* (represented as clothes in which the body is clothed at night),

and let us put on the armour of light (the armour suitable to the light, which the children of light put on): Here the works of men are represented under a figure as clothes which he puts on his body. The *works of darkness* are works which are done in darkness under the dominion of sin. The *armour of light* represents the works which are suitable to the light, i.e. to the clear daylight of the Messianic time (comp. 2 Cor. x. 4; 1 Thess. v. 8).

13. [*Honestly*, i.e. honourably and with propriety generally.]—*As in the day*: as it is fitting to walk by daylight.—*Not in rioting and drunkenness*: better, “not in nightly revellings and drinking-bouts.”—*Chambering*: lit. “couches.”

14. *But put ye on the Lord Jesus Christ*: a figurative expression for life in communion with him, by means of the Spirit of Christ which dwells in believers (viii. 9). They must let this Spirit bear sway in them. Elsewhere (Gal. iii. 27) the putting on of Christ is represented as having already taken place, viz. in baptism, in which the believers have entered into a mysterious communion with Christ.—*And make not provision for the flesh*: It is altogether contrary to the apostle’s meaning to take these words to refer to a proper care for the wants of the body. The flesh is here, as always, regarded as the seat of sinful lusts; *provision for the flesh* is therefore practically the same as the indulgence of its lusts.

xiv.

The general exhortation to mutual love and toleration is applied to the particular relations between the “strong” and the “weak” in the faith. The latter, who are not the apostle’s Jewish-Christian readers generally, but Christian Essenes (see pp. 39 sq.), regard the use of flesh or wine as defiling, and observe a distinction between sacred and profane days. The former have left such scruples behind them. The apostle admonishes the “weak” not to judge others on account of their freer customs, and conversely the strong not to despise the weak because of their scruples. In these matters each must obey his own conscience, and only take care that everything that he does, or omits, is to the glory of the Lord, whose we are, whether we live or die. But, above all, it is the special duty of the strong in the faith to take care not to give any offence to a weaker brother, and rather to deny themselves that which is allowed, than by the exercise of

their liberty to lead away others to a course of conduct which is contrary to their own conscience and so to them is sinful.—The apostle here states the very same principles as in the discussion of the question of eating flesh offered to idols (1 Cor. viii.). The warmth with which he here charges his readers to be considerate to the weak, is only an additional proof of the apostle's own conciliatory disposition. For this consideration for the "weaker brethren" he would certainly show still more to those who thought themselves bound not to the strange regulations of the sect of the Essenes, but simply to the Mosaic laws regarding meats.

1. *Him that is weak in the faith*: The apostle regards it as a proof of weakness in the faith if any one is unable to shake off the scrupulous obligation to external rules, the observance or non-observance of which is in itself a matter of entire indifference to the Messianic believer. — *Receive ye*: have brotherly communion with him, notwithstanding his weakness.—*Not to doubtful disputations*: not so as to excite doubtful thoughts in him. [Lit. "not to decisions of doubts," which may mean either, "not so that you may judge his doubts," or "not so as to impose upon him in the decision of doubtful questions."]

2. Explanation of the particular case to which this exhortation refers. The one is convinced that, as a believer in the Messiah, he may eat anything. He that is weak, on the other hand, lives on vegetable food only.

3. To each of the two parties the apostle directs a special exhortation. He who has freer ideas is not to despise the other who *eateth not*, i.e. who abstains from meat. The more scrupulous must not *judge* him who has no scruples about eating meat, must not condemn his conduct as sinful, or declare that it excludes him from the Messianic community. This express recognition of the right of those who have freer ideas, by those who are themselves more strict, is demanded therefore by the apostle as the condition of brotherly fellowship, and only on this assumption are the exhortations to the strong to spare the consciences of the weak valid. Hence those who are free must not be deprived of their rights in the Christian community, under the pretext of avoiding offence to others.—*For God hath received him*: i.e. him who eats. God has received him into communion with Himself, and no man has the right, therefore, to declare him excluded from it.

4. Address to the weak.—*Another man's servant* : one who is in Christ's service, not in yours.—*To his own master he standeth or falleth* : It is his own master's affair, and his only, to decide whether he stands in communion with him or by sin falls away from it.—*Yea, he shall be*, &c., should be, "But he will stand, for the Lord hath power to make him stand." He will not be excluded from the communion of the Lord on account of that for which the other judges him ; for, in opposition to him who judges, "the Lord (so the best MSS. read, instead of *God*) hath power to make him stand," i.e. to keep him in communion with himself.

5. Here the apostle comes to the other point in dispute, the distinction between sacred and ordinary days. In this matter there was the same difference between Gentile Christians and Jewish Christians generally (comp. Gal. iv. 10).

6. *He that regardeth the day* (he that attends carefully to the strict observance of the definite sacred day) *regardeth it unto the Lord* (i.e. as a service, in the conviction that the Lord so wills it).—*And he that regardeth not the day, to the Lord he doth not regard it*, should be omitted.—*He that eateth, eateth to the Lord* (i.e. in the conviction that in communion with Christ the observance of such rules is worthless), *for he giveth God thanks* : He says grace over his meat, which he certainly could not do if he thought that the Lord had forbidden him to partake of it.—Conversely, *he that eateth not, to the Lord he eateth not* (in the service of the Lord he avoids such food, because he thinks that to partake of flesh is a sin in the sight of the Lord), *and giveth God thanks* : He also pronounces a thanksgiving over his vegetable food, which he holds to be the only food allowed.

7—9. The believer, whether he observe these rules or not, both in what he does and what he omits, stands always in the service of his Lord. Neither in living, nor in dying, do we serve our own selfish purposes, for our living and dying are a living and dying in communion with the Lord, to whom, both living and dying, we belong.—"For to this end Christ both died and became alive again" [lit. "lived"] : This is the ground of the statement that living and dying we belong to him. The object of his death and resurrection was to make him the Lord of dead and living.—*And rose*, should be omitted.

10. Here the apostle returns again to the dispute between the "strong" and the "weak," in order that he may show, from the similar relation of servants in which both stand to Christ, how unjustifiable it is for one either to judge or to despise the other.—"But thou, why dost thou judge thy brother; or thou, why dost thou despise thy brother?"—*Thou*: in opposition to the Lord, to whom the other belongs both in what he does and in what he does not do.—*Why dost thou judge?* By what right dost thou take upon thyself to judge? The readers themselves could give the answer to the question.—*For we shall all stand before the judgment-seat of Christ*: This gives the reason for the answer, which is really to be inferred from the question itself. The only one who has a right to judge us all is Christ, before whose judgment-seat we shall all one day appear.—*Stand*: lit. "be placed."—*Christ*: some of the MSS. read "God." The reading "Christ" agrees with 2 Cor. v. 10, the reading "God" with Rom. ii. 16. [The MSS. authority is very strong in favour of the latter reading.]

11. Scriptural proof that judgment belongs to God (or Christ) alone. The passage is from Is. xlv. 23, very loosely quoted from the Greek version. There the prophet is speaking of the Messianic time when all the Gentiles will worship God; but Paul interprets the passage of the last judgment, when all men will submit themselves to the just sentence of God, and every objection will be silenced, though God recognize as His own those who are condemned or despised by men.

12. If, then, God (or Christ) has reserved judgment for himself alone, every one will be personally responsible to God (comp. ver. 4).

13. *Let us not therefore judge one another any more*: The exhortation not to judge is here addressed of course to both parties, so that contempt is regarded as itself a kind of judging.—*But judge this rather*: A play upon words in the Greek is thus kept up, but the meaning would be clearer if we translated, "but rather esteem it right."

14. From this point the apostle confines his exhortations exclusively to the strong, with whose convictions he entirely agrees, but whose conduct toward the weak he earnestly deprecates as disastrous to Christian fellowship.—*Am persuaded by the Lord*

Jesus: By, should be “in;” I am convinced of it by virtue of the insight which I have obtained in communion with Christ.—*Unclean*: lit. “common,” in the sense of unclean.—*But to him that esteemeth anything to be unclean, to him it is unclean*: Hence he may not without sin partake even of that which is clean in itself.

15. Read, “For if thy brother be grieved by thy meat, thou no longer walkest according to love:” This introduces the exhortation, resulting from what has been said, not to lead away another to anything that he regards as sin.—“According to love:” which is after all the supreme law for the mutual intercourse of believers (see xiii. 8 sqq.).—*Destroy not him* (i.e. lead him not to perdition) *for whom Christ died*: This is intended to bring out as sharply as possible the contrast between what Christ has done for this brother, as well as for the rest, and what the other is on the point of doing to him. Christ died to deliver him also from eternal death, and you will not so much as abstain from that food, by partaking of which you lead him astray to sin and draw down eternal death upon him.

16. *Let not then your good be evil spoken of* (or blasphemed against): The “good” can scarcely mean the meat, which the strong receive with thanksgiving as a gift of God, so that the “blaspheming” is not the reviling of this gift of God on the part of the weak. The *good* is explained in the very next verse as *the kingdom of God*, and the blaspheming proceeds from the unbelievers who slander this supreme good of the believers, taking occasion to blaspheme against this kingdom of God from the conduct of believers themselves, when they see that they do not shrink from robbing their fellow-believers of this very treasure rather than give up the most insignificant things themselves.

17. For the good, which by such conduct on your part is exposed to the blaspheming of unbelievers, viz. *the kingdom of God*, “is not eating and drinking.” In the kingdom of God, questions of eating and drinking are not raised, and it cannot be gained or lost by one’s opinion that one may, or may not, eat or drink such and such things.—*But righteousness and peace and joy “in the Holy Spirit:”* Its effect is seen in a disposition well pleasing to God, in the peace of its members among themselves and in the common joy which the Holy Spirit gives. Where,

then, these characteristics are wanting, there the kingdom of God cannot be won.

18. Read, "For he who therein serveth Christ" (i.e. who serves Christ in righteousness, peace and joy in the Holy Spirit, instead of by eating or not eating, drinking or not drinking) *is acceptable to God* (and can therefore inherit the kingdom) *and approved of men* (acts so that his good cannot be blasphemed of men).

19. *Edify*: i.e. build up. The apostle delights to compare the community to a house which is being built (1 Cor. iii. 9 sqq.). To the building of this house everything serves which serves for the advancement of the Christian life, and especially of peace among those who belong to the house (1 Cor. viii. 1, 10 [where the Greek, which is rendered *be emboldened*, is literally "be built up," the same that is usually rendered "edified"], x. 23, xiv. 3, 4, 5, 12, 17, 26; 2 Cor. x. 8, xii. 19, xiii. 10). This edification or building up, however, must be mutual.

20. If the community be a house, and everything which happens in the life of the community is to serve for "edification," there results from this point of view also the duty of not pulling down again by unbrotherly behaviour (and especially by the difficulties which the strong may cause to the weak) the divine edifice which has been begun.—*Destroy not*: lit. "do not undo" or "break up." This breaking up or pulling down is opposed to building up (comp. 2 Cor. v. 1; Gal. ii 18).—*For meat the work of God*: a sharp contrast between so paltry a matter on the one hand, and so lofty on the other.—*All things indeed are pure* (an emphatic repetition of the thought contained in ver. 14, in order to bring out the contrast the more sharply), *but it is evil for that man who eateth with offence*: The eating of that which in itself is clean is evil to him, inasmuch as it is an injury to his own soul and gives occasion to sin.

21. Conversely, it is good (lit. beautiful) in such a case, where that which is good in itself becomes evil, to eat no flesh at all, and drink no wine, and abstain from everything of any kind that gives offence to a brother.—*Is made weak*: should be "is weak." [Some of the best MSS. omit "or is offended or is weak."]

22. *Hast thou faith? Have it to thyself before God*: We should read here, with the best MSS., "Keep thou the faith, which thou hast in thyself, before God." Faith, here as elsewhere, is the

moral conviction, springing from a living Christianity, of the indifference of such external things to the life of salvation.—“Keep it to thyself:” Do not insist upon it where you would only do harm by it.—*Happy is he that condemneth not himself* (strictly, judgeth not himself, i.e. has no need to accuse himself) *in that thing which he alloweth* (in that use of food which he approves of).

23. *And he that doubteth* (i.e. doubteth whether he may eat or not) “is condemned” (has incurred the judgment of God, because his conduct is inconsistent with his moral conviction). In the Greek of vv. 22, 23, there is a play upon words which cannot be imitated in translation.—[The force of it is lost in the mere repetition in English of the word “condemn;” and “damned” in the second verse now gives quite a false meaning. The apostle’s idea is kept up if we render, “happy is he that judgeth not himself,” and then, “he that doubteth is (not only judged but actually) condemned if he eat.”]—*For* (“And”) *whatsoever is not of faith is sin*: A general proposition which brings the discussion to a close. Everything is sin, i.e. proceeds from sin, which does not proceed from faith, i.e. from the believer’s own clear conviction.

APPENDIX.

xv. xvi.

These two chapters are of very doubtful authenticity (see notes on xv. 3, 4, 5, 8—13, 19, &c.).

xv. 1—13.

Additional exhortation to toleration and harmony, since Christ came indeed in the first place for the sake of the Jews, to secure to them the promises given to the fathers, but yet the Gentiles also have found mercy, as many passages of Scripture testify.

xv. 1—7.

1. The warning that it is the duty of the strong to bear the infirmities of the weak, in this connection, can only be a repetition of what was said in ch. xiv. The strong, therefore, are those

who are freer in their opinions as to the use of meat and wine.—*Ought*, i.e. “it is our duty.”—*And not to please ourselves*, but rather to please others (ver. 2).

2. *Let every one of us please his neighbour*: seek by his conduct to earn the approval of the other. The context shows that this only refers here to the consideration of the strong for the weak; but the thought has also a wider application.—“For good:” seems to refer to xiv. 16.—*To edification*: see xiv. 19.

3. *For even Christ*: This appeal to the example of Christ is made, not in support of the exhortation to be considerate to the weak, but in support of the more general demand not to please oneself, i.e. not to have one’s own interest in view. The authority adduced from Ps. lxxix. 9, after the Greek version, treats of the insults to which a pious man has been subject, and is here interpreted as referring to Christ (in the sense, it would seem, that Christ patiently took insults upon himself), so as to show that he lived not to please himself but others. In this chapter there is repeated reference to the example of Christ.—*That reproached thee*: This seems to be taken here to refer, not to God, as in the original, but to “the other” for whose pleasure Christ lives. Who is to be understood, however, by this reviled person, whose reproach Christ experiences, it is difficult to say.

4. Read, “For that which has been written has been written for our instruction, in order that through patience and through the comfort of the Scriptures we may have hope.”—“For that which has been written, &c.:

These words, which remind us of iv. 13 sqq., are intended to justify the quotation from Scripture. The reference found in the quotation to the insults which Christ bears for others, is taken as an exhortation to patience, applicable to us.—“That we through patience and the comfort of the Scriptures may have hope:” Considering the connection with ch. xiv., it is natural to refer the *patience* to consideration for the weak. After verse 3, however, we can only understand it of patience in suffering, which (as in v. 3 sq.) is immediately connected with *hope*. From first to last there is, indeed, no mention of sufferings which befall the Christians.—“And through the comfort of the Scripture:” the comfort and encouragement which Scripture affords the sufferers.

5. “But the God of patience and comfort (the God who gives

patience and comfort) grant you to be of the same mind one toward another." This exhortation to harmony is a recurrence to what was said in xii. 16, and, as vv. 8 sqq. show, it is applied to the relation between Jewish and Gentile Christians. The dependence of the exhortation upon the name here given to God can only be made intelligible by taking patience in this verse to refer to consideration for others, and not, as in ver. 4, to patience in suffering.—*According to Christ Jesus*: according to the example of Christ.

6. *God, even the Father*, should be "the God and Father."—The united glorification of God is the goal of the harmony of the believers, which God is prayed to grant.

7. *Wherefore receive ye one another*: A similar exhortation to that of xiv. 1, but referring here not to the relation between the strong and the weak, but, as the sequel shows, to brotherly fellowship between Gentile Christians and Jewish Christians.—*As Christ also received us*, "As Christ also received you" [the MSS. vary between "us" and "you," but the evidence is in favour of the latter reading]: Another appeal to the moral example of Christ; and here even Christ's work of redemption itself is made an example for us.

xv. 8—13.

The exhortation just given is supported by the statement that Christ, although he came in the first instance to assist the Jews to attain what belonged to them, still in mercy took up the cause of the Gentiles also, and so fulfilled the prophecies of Scripture. Paul himself has already said (xi. 28) that the Jews are beloved of God for the fathers' sake, and he regards the ultimate conversion of the whole people as the final fulfilment of the promise given to the fathers. On the other hand, such a distinction as is made here between Jews and Gentiles is very different from anything that is said there. We may also compare xi. 30—32, where the apostle speaks of both sections as called to salvation simply by the grace and mercy of God. Here, on the other hand, it is said that the calling of the Jews is of right, that of the Gentiles of grace.

8. Read, "For I say that Jesus Christ became a minister of the circumcision for the sake of the truth of God, to confirm the promises given to the fathers."—"A servant of the circumcision:"

According to this, Christ came in the first place for the sake of the Jews, to redeem the promise which God had given to them.

9. "But that the Gentiles may praise God for his mercy:" Christ being a servant of the Jews, the Gentiles must conclude that they, in distinction from the Jews, have only been called by mercy.—*As it is written*: Here follows a series of Biblical sayings to prove the calling of the Gentiles by grace. Elsewhere it is with scriptural proof, not of the conversion of the Gentiles generally, but of the equality of the Gentiles with the Jews, that Paul is concerned. The quotations that follow here are all taken accurately from the Greek version.—*For this cause, &c.*: Ps. xviii. 49. There it is David who speaks, proclaiming to all nations the great things God has done unto him.

10. *And again he saith*: i.e. God saith. The words are from Deut. xxxii. 43. The original means that the Gentiles shall extol the people of God.

11. *And again*, i.e. "again he saith:" Ps. cxvii. 1. [The words from Deut. xxxii. 43, might perhaps be taken to be the words of God, though more probably meant to be the words of Moses himself, the words of Jehovah ending with ver. 42; but in Ps. cxvii. it is certainly the Psalmist who calls upon the nations to praise God, and not God who speaks. Hence it would be better to translate, "*It saith.*"]

12. *And again Esaias saith*: Is. xi. 10. [Lit. "There shall be the root of Jesse and one that ariseth to rule over the Gentiles, in him shall the Gentiles hope." The word rendered "ariseth" is the same that is habitually used in speaking of the resurrection.]

13. Concluding benediction.—*The God of hope*: the God who gives hope to both Jews and Gentiles.—*Joy and peace*: placed together as in xiv. 17.—*In believing*: Joy and peace are founded in faith.—*That ye may abound in hope*: Joy and peace are represented as the hypotheses of hope.

xv. 14—32.

An apology for the over-bold language of the Epistle to the intelligent Romans, a protest against the impression that Paul might take upon himself to come to the Romans as a teacher (while, on the contrary, he only intends to pass through Rome on his journey),

and a request that the readers will assist him with their prayers. —The preceding section, vv. 1—13, is in the form of a supplement to the ideas which had been already developed in the Epistle. The section which now follows is devoted to the further task of removing all possible cause of offence to Jewish-Christian readers from the contents of the letter and the impending journey.

xv. 14—16.

Read, "But I myself also am persuaded of you, my brethren, that ye also yourselves are full of excellence, filled with all knowledge, since ye are able [lit. "being able"] (yourselves) also to exhort one another. But I have, in part, written somewhat too boldly to you, with the intention of reminding you again, for the sake of the grace which has been given to me by God that I should be a priest of Christ Jesus among [lit. "unto"] the Gentiles, to offer in sacrifice the gospel of God, in order that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit."

14. Paul knows, as well as any one else, that the Romans "themselves," i.e. without his assistance, are "full of excellence," i.e., as is added immediately, "filled with all knowledge," in full possession of the whole Christian knowledge, "since ye are able yourselves to exhort one another;" so that, strictly speaking, the exhortations which the apostle has addressed to them, and especially the final wish expressed in ver. 13, must be superfluous to readers such as they are. In i. 8, the thanksgiving of Paul for the faith of the Romans, "which is spoken of throughout the whole world," refers only to the simple fact that they are Christians, which did not hinder the apostle from a desire to give them a deeper knowledge of the gospel (i. 11, 13).—The words of vv. 14 sqq., 22 sqq., have reference, not simply to the introduction to the Epistle, but also to 2 Cor. x. 10—18.

15. "I have, in part, written to you somewhat too boldly:" Notwithstanding this complete knowledge on the part of the Romans, Paul has still written the foregoing letter, and, "in part, too boldly" But the purpose of this too bold appearance is stated to be, "to remind" the Romans "again," i.e. not so much to say anything new to them, as to recall to their memory what they already know. Comp. 2 Cor. x. 10 sqq., where Paul like-

wise meets the reproach brought against him of an unbecoming tone in his letters, but it is not without irony that he there remarks that he is very far from venturing to compare himself with his opponents.—“For the sake of the grace that has been given to me by God:” i.e. to preach the gospel to the Gentiles. This gives the reason why Paul has, after all, ventured to remind the Romans again. Immediately afterwards, however, follows the statement, based on the principles by which Paul is guided in his calling, that he only intends to pay a passing visit to Rome.

16. The grace given to Paul is more closely defined. “That I should be a priest of Christ Jesus among [“unto”] the Gentiles.” The grace given to Paul is not here, as in i. 5, the apostolic office conferred upon him, but the calling of a sacrificial priest (*liturgus*). This is the expression afterwards commonly used for the bishops and overseers of the Church, appointed by the apostles. The word is not found elsewhere in Paul’s writings, except in Rom. xiii. 6, where it is used of the Gentile authorities. Here however, the preaching of the gospel is regarded as a sacrificial service, and the Gentiles converted by this preaching as the sacrificial gifts.—“To offer in sacrifice,” i.e. to administer as a priest.—“In order that the offering of the Gentiles might be acceptable” (to God, or rather to Christ): This is the object which Paul has to follow after in the exercise of his priestly office.—“Sanctified by the Holy Spirit:” The communication of the Holy Spirit is represented as the consecration of the offering.

xv. 17—22.

These verses contain a defence of the apostle’s missionary labours among the Gentiles, united with the assurance that, true to his principle of not building on foundations which others have laid, he claims no apostolic authority over communities which he has not founded, and for this reason has been prevented hitherto from coming to Rome.

17. Read, “I have therefore boasting in Christ Jesus before God.” The rank of a priest of Christ among the Gentiles, granted to the apostle in ver. 16, of course gives him a right to boast in communion with Christ before God. The words refer to iv. 2, but are evidently intended to rebut a charge of vain self-glorification, which had been brought against Paul. There is nothing

more about this indeed in the context, but there is in the passage in 2 Cor. x. 12 sqq., which was evidently in the writer's mind at the time.

18. I claim no honour which does not belong to me, but to others. I boast only of that which Christ has actually done through me among the Gentiles. The expression again reminds us of 2 Cor. x. 12.—*By word and deed*, i.e. by preaching and by miracle. In 2 Cor. x. 11, again, the "word and deed" of the apostle are spoken of. There, however, they are opposed to one another, the one referring to his letters, the other to his personal activity.

19. Read, "By the power of signs and wonders:" These are evidences of what Christ has wrought through him. In 2 Cor. xii. 12, again, Paul appeals to the signs and wonders performed by him as proofs of his apostolic authority.—*By the power of the Spirit of God*: according to another reading, "the Holy Spirit," or "the Spirit" without any addition. This power evinces itself in his work (or in wonders), as well as in his word.—*So that from Jerusalem and round about, &c.*: Here the results of Paul's priestly labours are described, and it is assumed that his missionary activity began in Jerusalem and its neighbourhood and extended as far as Illyricum. According to Gal. i. 18—24, Paul did not begin his preaching in Jerusalem or in Jewish territory; but according to the later view, Jerusalem was taken to be the starting-point of the Gentile mission (see Luke xxiv. 47 sq.; Acts i. 8), and the Paul of Acts says that at first he preached not only in Damascus, but also "in Jerusalem and all Judæa" (Acts xxvi. 20) —*Unto Illyricum*: more accurately, "as far as Illyricum." There is no further information, in the history of the apostle, of any missionary journey of Paul to Illyricum, or even to the borders of Illyria. Tit. iii. 12 must not be taken as evidence; for even supposing that the Nicopolis mentioned there, in which Paul is said to have intended to pass the winter, be the city of that name in Epirus on the Adriatic Sea, the epistle itself is not authentic, and its statements must not be introduced into the apostle's authentic history. Here Illyricum is introduced simply in confirmation of the idea that Paul preached the gospel, or, as the writer emphatically says, "fulfilled" the preaching of the gospel, to the extreme border of the Eastern and Western lands. Illyricum, then, is repre-

sented as the extreme border-land towards the West, in order to show that Paul has "no more room in these climes" (ver. 23), i.e. in the East, and therefore intends now to migrate to the West.—*I have fully preached, &c.*: lit. "I have fulfilled (i.e. completed the preaching of) the gospel of the Christ" (so that there is nothing more to do there). Luther correctly gives the meaning, in the words, "I have filled everything with the gospel of Christ." But how could Paul speak thus, when, after all, the number of the converted was infinitesimally small compared with the multitudes of the Gentile populations?

20, 21. A closer definition of the principles which regulated Paul's missionary labours, which in the first instance brings what has just been said within narrower limits, but at the same time prepares for what follows (vv. 22 sqq.). Only into those places did Paul abstain from carrying his preaching where others had already laboured before him, in accordance with his general principle of not building upon another man's foundation.—Read, "Thus, however, do I exert myself (properly, I make it a point of honour; see 2 Cor. v. 9) to preach the gospel not where Christ's name has already been named," i.e. where others have already preached before me. That Rome is especially intended here is plain from what follows. Rome and all Italy are regarded as foreign ground, because the communities there have been founded by others. Whether on that account they were already regarded as an *apostolic* foundation, as the later legend of Peter represented, must remain undecided.—*Lest I should build upon another man's foundation*: What is meant is, of course, not that Paul considered it beneath his dignity to do more than lay the foundation, but that he did not wish to trespass upon another man's ground, especially upon the Jewish-Christian mission fields. The principle as thus made absolute cannot be regarded as the apostle's. In the passage, 2 Cor. x. 15, which is evidently in the writer's mind, the apostle is only speaking of the interference of those who endeavour to make the communities of others rebel against them. Besides, if Paul had really adhered to this principle in regard to the Romans, he ought never to have written an epistle for their instruction.—*But as it is written*: Is. lii. 15. The words refer originally to the future conversion of the Gentiles generally. Here they are employed, not only to explain the

apostle's previous experience, but also to prepare the way for what is afterwards said about his further plans. Compare, again, 2 Cor. x. 16, where Paul, in a very similar connection, expresses his intention, as soon as the community at Corinth is sufficiently established in the faith, of carrying the gospel to the communities that lie beyond Corinth and Achaia (to the West).

22. *For which cause also*: This principle of mine, not to work in another man's field, has been the cause why I have been "many times" (lit. "the many times," i.e. on the many occasions referred to in i. 13) *hindered from coming to you*: viz. because Rome was a mission field that did not belong to the apostle. It is for the same reason that the Epistle to the Romans is represented as "in part too bold" (ver. 15), and the intention is assigned to the apostle of simply reminding the Romans of what they already know. And for the same reason, again, as is shown by what follows, Paul must not come to Rome for the purpose of preaching the gospel there, but only pays a passing visit to the imperial capital, while the goal of his journey is in Spain (ver. 24); and this although, in i. 10, Rome is represented as the final goal of all his missionary labours, and, 2 Cor. x. 16, probably Rome is especially intended.

xv. 23, 24.

[The proposed journey into Spain.]

But now, since I have no more room in the East, I will visit you on my journey to my new destination (Spain), and so satisfy the longing which I have had for many years to see you.—"But now, since I have no more room (see note on ver. 19) in these parts (lit. in these climes, i.e. in the East), but have a great desire these many years to come unto you" (see i. 11).—*Whensoever I take my journey into Spain*: Nowhere else, either in his Epistles or in the Book of Acts, do we find any mention of Paul's intention to travel to Spain. Certainly, if he had any such intention, it was never carried out. The mention of Spain, which was regarded by the ancients as the end of the world, is here connected with the idea that the Apostle to the Gentiles must have carried the gospel to the furthest extremity of the earth.—*I will come to you*: These words are wanting in the best MSS., but correctly complete the unfinished sentence.—*For I trust to see you on my journey*: lit. "For I trust to look at you, as I pass

through on my journey." The words are chosen so as to exclude any suspicion that Paul may perhaps wish to appear in Rome as a teacher, in virtue of his apostolic office. Paul is only going to pass through, only wants just to see the Romans, only wishes them to forward him on his journey. He wishes to be a recipient, not a giver. This is quite different from i. 13 sqq. The words remind us again of 1 Cor. xvi. 6, and 2 Cor. i. 16; but in both these passages the meaning is, that Paul desires to see the communities he has founded as often as possible, even if it be only on a passing visit.—*And to be brought on my way thitherward by you*: either by their prayers, or, literally, personally accompanied by some of them. The latter was afterwards customary when bishops were travelling.—*If first, &c.*: lit. "if I have first been (at least) partially filled with you." There is nothing here about a "spiritual gift" (i. 11) which Paul intends to bring to the Romans.

xv. 25—29.

Announcement of the apostle's journey to Jerusalem in order to hand over the collection made in Macedonia and Achaia. Comp. 2 Cor. viii. ix.

25. *But now I go unto Jerusalem* (before I begin my journey into Spain) *to minister unto the saints*, i.e. to bring them the loving gift (comp. 2 Cor. ix. 1).

26. *Them of Macedonia and Achaia*: lit. "Macedonia and Achaia," i.e. the communities there. The Galatians had also contributed (1 Cor. xvi. 1), but they are not mentioned in 2 Cor. viii. ix., any more than here.—*For the poor saints*: lit. "for the poor among the saints."

27. The collection which, according to 1 Cor. viii. ix., was a sign of the conciliatory disposition of the apostle towards the Jewish Christians in Jerusalem, is here represented as the discharge of a debt of gratitude, and even as a thank-offering for the "spiritual gifts" which the Gentile Christians had received from the Jewish Christians at Jerusalem. By these spiritual gifts we can only understand the communication of the gospel, so that the Jewish Christians at Jerusalem stand to the Gentile Christians in the relation of teachers to disciples. The principle itself reminds us of 1 Cor. ix. 1 sqq. There, however, Paul is defending his own right to be supported by the Corinthians, on the ground

that he has given them spiritual gifts. In 2 Cor. viii. 14, again, he speaks of a spiritual good which the Corinthians shall receive from Jerusalem, but it is as a spiritual return for their abundant alms, and consists not in an increase of the knowledge given to the Corinthians, but in the prayers offered for them in thanksgiving for the benefit received.—*Their duty is also, &c.*, should be “it is due [with direct reference to, *their debtors they are*] that they also should bring a sacrifice to them in the things which pertain to the body.”

28. *And have sealed to them this fruit*: i.e. when I have delivered to the saints in Jerusalem this harvest of the spiritual seed they have sown, consisting of this contribution of alms.—*I will come* (lit. “depart”) *by you into Spain*: Another indication that Paul is only coming to Rome on a passing visit.

29. Read, “In the fulness of the blessing of Christ:” *Of the gospel* should be omitted. What is meant is not a blessing (i.e. a “spiritual gift”) which he hopes to bring to the Romans, but a blessing which he has obtained through the bringing of the alms to Jerusalem, and which he now brings with him from there to Rome, viz. the establishment of a brotherly relation between Jewish and Gentile Christians.

xv. 30—32.

Exhortation to make intercession for Paul that he may be saved from the unbelieving Jews, and that the alms which he is taking may be favourably received by the Christians in Jerusalem.

30. *Beseech*: “exhort.”—“Through our Lord Jesus and through the love of the Spirit:” The Holy Spirit is regarded as the personal source of Christian brotherly love; and this, again, is shown especially in intercession.

31. Here a double apprehension is expressed, first that the apostle may be in danger from the unbelieving Jews in Jerusalem, secondly that the Christians in the same place may not receive his gift favourably. Both are certainly intelligible in the mouth of the apostle himself in his present circumstances, but the words may nevertheless have originated in the recollection of his actual experiences in Jerusalem.—*My service which I have for Jerusalem*, should be “my service in Jerusalem,” or rather, according to another reading, “the offering of my gift in Jerusalem.”—*Accepted of*: “acceptable to.”

32. *By the will of God*: If the reading of the Vatican and some other MSS., "by the will of the Lord Jesus" is correct, Jesus is spoken of here as Lord of the external fortunes of those who are his, which never occurs elsewhere in Paul's writings. [Strictly speaking, the Vatican MS. is the only one, of any authority, that reads "The Lord Jesus." The others (that do not read "God") have either "Jesus Christ" or "Christ Jesus," but this of course makes no difference in regard to the point raised in this note].

33. Concluding benediction, such as usually stands at the end of an epistle. This is the second closing formula in this chapter (see note on ver. 13).—*The God of peace*: comp. 2 Cor. xiii. 11.

xvi. 1, 2.

Commendation of Phoebe. Nothing is known of her beyond what is said here.

1. *Our sister*: of course in a spiritual sense.—*Servant*, should be "deaconess:" What is meant is a permanent office in the community. The duties of the deaconesses, like those of the deacons, consisted in the care of the poor and the sick. The office is not mentioned elsewhere in the New Testament except in the First Epistle to Timothy.—"The community at Cenchreæ," the eastern port of Corinth towards Asia.

2. *Succourer*: strictly "patroness," i. e. guardian or protector. The chief duty of a "patron" or "patroness" was the protection and care of strangers.

xvi. 3—16.

The list of salutations. [The word sometimes rendered *greet* and sometimes *salute* is the same throughout the chapter in the Greek.] Most of the persons here mentioned are otherwise unknown. Some names appear to belong to Ephesus rather than Rome. Some of the persons mentioned lived in the traditions of the community at Rome, but perhaps these very traditions may have originated in the mention of the names here.—A considerable proportion of the names are those of slaves. It is singular that we should find such a long list of acquaintances of the apostle in a community which, so far, he had never visited, and no less singular that such prominence should be given to names which imply Jewish descent.

3. *Priscilla*, should be “*Prisca*.”—Aquila and his wife *Prisca*, or *Priscilla*, as she is always called, had formerly been settled in Rome, but had fled to Corinth on the expulsion of the Jews by the emperor Claudius. Here Paul became acquainted with them, worked with Aquila, who was of the same trade with himself, and, as it seems, converted both husband and wife to the Messianic faith (Acts. xviii. 2). Afterwards we find them in Ephesus (Acts xviii. 18, 26), where they gathered a Christian community around them which met in their house. At the time when the First Epistle to the Corinthians was written from Ephesus, about ten months before the Epistle to the Romans, they were still there; and Paul sends their greetings to the Corinthians (1 Cor. xvi. 19). That they should both in the meantime have returned to Rome and there established another community in their house is scarcely likely. Even the Second Epistle to Timothy places them in Ephesus again (2 Tim. iv. 19).—*My helpers in Christ Jesus*: The Book of Acts (xviii. 26) also informs us of their activity as teachers.

4. *Laid down their own necks*: If these words are intended to be taken literally, they mean that Aquila and Priscilla rescued the apostle from danger at the risk of their own lives (2 Cor. i. 8 sqq.?).

5. *Epaenetus*: not otherwise known. He is described as “the first-fruits (among the Christians) of Asia” (so we must read, and not *Achaia*), i.e. the first converted by the apostle in the province of Asia, as Stephanas (1 Cor. xvi. 15) is called the first-fruits of *Achaia*. It would be more natural, especially when we consider the context, to look for this “first-fruits of Asia” also in Ephesus, the capital of the province of Asia, rather than in Rome.

6. *Mary*: otherwise unknown, as are also almost all who follow. The name indicates a Jewess. Perhaps she was the wife of Epaenetus.—*Who bestowed much labour on us*: Perhaps this refers to nursing in sickness. Instead of *us*, however, the best MSS. read “you,” so that the “labour” must have been bestowed upon the Christians in Rome.

7 *Andronicus*: a Greek slave name of frequent occurrence.—*Junia*: a Roman slave name. It is uncertain whether this is a man’s name (*Junias*) or a woman’s (*Junia*). If it be the latter, Andronicus and Junia may have been a third married couple.—

My kinsmen: As it is individuals who are spoken of here, and not (as in ix. 3) fellow-countrymen generally, it would seem that the phrase must be understood literally. It is reasonable, however, considering the frequent repetition of the same phrase (see vv. 11, 21), to understand it to refer to members of the same tribe with the apostle.—*My fellow-prisoners*: This expression looks as if the apostle was himself a prisoner at the time (comp. Col. iv. 10, Philem. 23); but this is inconsistent with the circumstances in which the Epistle was written. Paul was never detained as a prisoner for any length of time until considerably later in Cæsarea and Rome. This is commonly taken to refer to one of the temporary imprisonments mentioned in 2 Cor. vi. 5, xi. 23.—*Who are of note among the apostles*: i.e. not who are themselves apostles of note, but whom the apostles (i.e. the twelve) hold in high esteem.—*Who also were in Christ before me*: "Who also were before me in Christ." This may either refer to the two persons greeted or to the apostles. If it refer to the former, what is meant is, that they were Christians before Paul was; if to the latter, that they were apostles before Paul was. The construction of the sentence seems to favour the former interpretation; but in that case it is remarkable that the twelve should here be spoken of simply as "the apostles."

8. *Amplias*: according to another reading, "Ampliatius." The name, like most of those that follow, is a slave name.

10. *Of Aristobulus' household*: the Christian house slaves of a man of some position named Aristobulus. The name Aristobulus reminds us of the royal house of the Herods.

11. *Herodion my kinsman*: see note on ver. 7. The name Herodion suggests the freed-man of some prince of the house of Herod.—*That be of the household of Narcissus, which are in the Lord*: If this Narcissus is meant for the well-known favourite of Claudius, the greeting to his Christian slaves here is strange, as Narcissus had been dead some years at the time when the Epistle to the Romans was written. There was also, however, a favourite of Nero named Narcissus, and the same name occurs again in an inscription in Aphrodisias in Caria.

12. *Tryphena and Tryphosa*: judging from the names, probably two sisters. The first name occurs also in the legend of St. Thecla as the name of a Cilician queen. We meet with a Tryphosa in

Caria. The addition, *who labour in the Lord*, seems to mark Tryphena and Tryphosa as deaconesses. The same remark is made about Persis, who is mentioned immediately afterwards. [Persis is also a woman's name.]

13. A *Rufus* is also mentioned in Mark xv. 21 as one known to the readers of the gospel, i.e. to the Romans for whom it was intended. In the legends of the apostles he appears as the companion of Peter. The name was tolerably common both in Rome and elsewhere.—*Chosen in the Lord*: We have no means of deciding whether this is anything more than a general title which might be given to any believer.—*And his mother and mine*: What is meant is, that the mother of this Rufus had also been like a mother to Paul. Nothing further is known of her.

14. Here five persons are greeted at once, *Asyncritus, Phlegon, Hermas, Patrobas, Hermes*. The addition, *and the brethren which are with them*, seems to indicate that there were five distinct communities which gathered at the houses of the five persons mentioned. Some of the names appear elsewhere in Roman legends. The best known is Hermas, whom tradition regarded as a prophet. About the middle of the second century, a book entitled "The Shepherd" was written under his name, at Rome. This is still extant. The names Hermes and Hermas, however, have also been found in inscriptions in Asia Minor.

15. *Philologus and Julia*: probably husband and wife. In their house also, as in that of *Nereus and his sister* (whose name is not mentioned), and that of *Olympas* (Olympodorus), Christian communities seem to have met together. We find a Nereus mentioned in the Roman legend of Peter.

16. *Salute one another with an holy kiss*: exactly the same expression as in 1 Cor. xvi. 20, 2 Cor. xiii. 12. What is meant is the Christian kiss of brotherhood (see 1 Thess. v. 26, 1 Pet. v. 14).—*The churches, &c.*, should be "All the churches of Christ greet you." In 1 Cor. xvi. 20, 2 Cor. xiii. 13, the greeting is from "all the brethren," or "all the saints," i.e. in the place from which the apostle writes. Here the greeting is from all the Christian communities generally without further definition.

xvi. 17—20.

Warning against schisms in doctrine. As fresh greetings

follow again in ver 21, the insertion of this passage here is curious, and it is doubly remarkable that it should have in ver. 20 a distinct conclusion of its own.

17 The readers of the Epistle are exhorted to keep a sharp watch on those who cause divisions, and to avoid intercourse with them.—*Which cause divisions and offences*: What sort of divisions and offences these were, is not stated; but it is assumed to be known. In any case the addition, *contrary to the doctrine which ye have learnt*, points to real doctrinal differences, so that we cannot suppose that it is simply the differences of opinion of ch. xiv. that are referred to here. Nor can we suppose that these false teachers are Jewish Christians, if the words are addressed to Rome, i.e. to a Jewish-Christian community, any more than that *the doctrine which ye have learned* is the Pauline gospel. Either of these suppositions would only have been possible if the words had been addressed to a Gentile Christian community on a Pauline foundation. The admonition to *avoid* the false teachers, i.e. to break off all fellowship with them (comp. 2 John 10, 2 Tim. iii. 5) applies better to those who, like the “Gnostics,” as they were called, rejected the common Christian tradition. The expression, *offences contrary to* (lit. “beyond”) *the doctrine which ye have learned*, also favours this supposition. The doctrine itself would then be, not the gospel of Paul, but the common Christian (catholic) faith as distinguished from Gnostic opinions (comp. 1 Tim. i. 3 sqq., 19, iv. 1, vi. 3, 13, 21; 2 Tim. i. 13, ii. 2; Tit. i. 4, 9 sq., ii. 1, &c.).

18. If this referred to Jewish-Christian opponents of the apostle (as 2 Cor. does), the reproach that they *serve not our Lord Jesus Christ, but their own belly*, would mean, that they only appeared as teachers in order to derive a comfortable subsistence from the communities (comp. the very similar accusation in Phil. iii. 19). On the other hand, if these were Gnostics, the words would be a vivid description of their moral degeneracy, such as we meet with in the Epistles to Timothy and Titus, and frequently elsewhere in later writings.—*Good words and fair speeches*: In the first case supposed above, this must refer to the eloquence with which the Jewish-Christian teachers extolled to the Gentile Christians the blessings of strict adherence to the Law; in the latter case, to the *science* [gnosis] *falsely so called* (1 Tim. vi. 20)

of the Gnostics, and their *vain jangling* (1 Tim. i. 6, comp. Tit. i. 10, and see also Col. ii. 4).—*The hearts of the simple* (i.e. of the guileless and unsuspecting): The less the inexperienced suspect any evil under such fair-sounding speeches, the more easily are they ensnared.

19. This verse gives the reason for the warning just uttered. For of course every one knows of you that you have the right faith. Still I wished to admonish you to seek only after the true wisdom which leads to salvation and to beware of evil.—*For your obedience is come abroad* (i.e. has become known) *unto all men*: The words refer to i. 8, but here it is not meant that the existence of a Christian community at Rome is well known, but the firmness of the Romans in the true faith. The words bear witness, therefore, to the Roman community that so far it has been untouched by false teachers.—*I am glad therefore on your behalf*: more exactly, “over you therefore (i.e. in distinction from others) I rejoice.”—“But I will that ye be wise unto that which is good, but simple unto that which is evil:” an allusion to Matt. x. 16. The readers of the Epistle are to show wisdom in regard to that which is good, and so are to beware of false wisdom, but they are to be “simple” (properly, pure or unadulterated) in regard to evil, i.e. they are to preserve their unadulterated faith from all contamination.

20. Divisions are of Satan; but God, who is a God of peace, and therefore desires peace in the church and unity of doctrine, will shortly put Satan under your feet and bruise him (i.e. root out false doctrine). The words express not a wish but a promise. They also assume that the readers have to contend with false teachers, which is certainly somewhat surprising after ver. 19.—*The grace of our Lord Jesus Christ be with you*: the third concluding formula which we find in the appendix. [The *Amen* added here in A.V. is only found in a few of the later MSS.]

xvi. 21—24.

Greetings from Corinth.

21. *Timotheus* [Timothy], *my workfellow*: the well-known fellow-labourer of Paul.—*Lucius*: not otherwise known. Legend makes him the first bishop of Cenchreæ.—*Jason* This was the name, according to Acts xvii. 5 sqq., of a Jewish Christian who

was Paul's host in Thessalonica. Perhaps he was one of the delegates of the Macedonian communities appointed to take the collection to Jerusalem (see 2 Cor. viii. 1, ix. 2—4), but he is not enumerated with the others in Acts xx. 4.—*Sosipater*: probably the delegate from Berea mentioned in the Book of Acts (Acts xx. 4). If, then, these verses originally belonged to the Epistle to the Romans, the greetings here are from the companions of Paul's journey. Since, however, some whose names are given in Acts xx. 4 are not mentioned here, these greetings are probably only from those among them who were acquainted with the Jewish Christians in Rome, and who were therefore very probably themselves of Jewish descent. In that case we must after all understand the words *my kinsmen* to be used here in the more comprehensive sense of fellow-countrymen.

22. The greeting of the scribe whom Paul employed to write the Epistle to the Romans. The name *Tertius* is Latin. So also is the *Quartus* of ver. 23. Perhaps both were Roman Jews who had been expelled from Rome with Aquila and converted by Paul in Corinth.

23. *Gaius mine host and of the whole church* ("community"): Paul's host in Corinth, probably the same whom the apostle had himself baptized (1 Cor. i. 14). Paul may very well have stayed at his house during his last residence in Corinth. The first time, according to Acts xviii. 7, he stayed with Titius Justus. Gaius is probably called the host of the whole community because the community at that time met in his house.—*Erastus the chamberlain of the city*: the receiver of the city revenues, who as the most important citizen connected with the community sends a special greeting. He must be carefully distinguished from the assistant of the apostle in his missionary labours who is mentioned in Acts xix. 22 (see also 2 Tim. iv. 20).

24. Fourth conclusion. Most of the MSS. which give the conclusion at the end of ver. 20 omit it here. It is, however, probably original in both places. If it had been added later, it would most likely have come after ver. 27

xvi. 25—27.

Ascription of praise to God, or "doxology."

In some MSS. these verses appear at the conclusion of ch. xiv.

In the Alexandrian MS. they appear in both places. In others, again, they are omitted entirely. Elsewhere in the genuine Epistles of Paul we find such forms of praise (see Gal. i. 5; 2 Cor. xi. 31; Rom. i. 25, ix. 5, xi. 36), but they are for the most part much shorter. On the other hand, we may compare with this one Eph. iii. 20 sq.; 1 Tim. i. 17; Jude 24 sq.

25. *Of power to stablish you*, refers to Rom. i. 11.—*According to my gospel and the preaching of Jesus Christ*: in the faith proclaimed by me and in the preaching of Jesus Christ. The words *my gospel* are not used here in the well-known sense in which we find the gospel of Paul spoken of elsewhere, viz. in the sense of the peculiar Pauline conception of the gospel, so that it should here mean that the readers should be confirmed in this, in distinction from the Jewish-Christian doctrine. What is here meant is the common Christian faith generally, and the phrase *my gospel* is synonymous with *the preaching of Jesus Christ* as delivered in all the communities. This latter seems from what follows to be not so much the proclamation concerning Jesus Christ, as Christ's own preaching.—*According to the revelation, &c.*, should be "according to the revelation of the mystery which has been kept secret for eternal ages." Both the thought and the expression remind us in a striking manner of similar phrases in the Epistles to Timothy, Titus, the Ephesians and the Colossians (see 1 Tim. i. 11; Col. i. 26; Eph. iii. 3, 4, 5, 9, 10). The word of Christ himself is taken to be the revelation of a mystery that has been concealed from eternity. It does not consist, however (as in Rom. i. 17, iii. 21), in the disclosure of the "righteousness of God," or (Rom. xi. 25) of the divine order of salvation according to which this righteousness is to be realized, but rather in the disclosure of the mystery of the supernatural world by the divine person of Christ manifested upon earth. Of course the calling of the Gentiles into the church of Christ belongs to this same mystery.

26. *But now is made manifest*: The revelation in the present is opposed, not to the past, but to the eternity which was before time began. It takes place in such a way that the understanding of the mystery which hitherto failed is now, *by the scriptures of the prophets* (lit. "by means of prophetic writings"), *according to the commandment of the everlasting God, made known*: Since the

mystery had hitherto been concealed, even in the times of the prophets, what is here meant can only be a deeper meaning which had been put into the prophetic writings by the Spirit of God, and was now first disclosed. God, however, is called "the eternal" with special reference to that eternity which has no beginning, during which the mystery was hidden in silence, until God commanded to disclose it, viz. by the sending of Christ. This mystery is made known, however, *to all nations for the obedience of faith*, i.e. in order to establish the obedience of faith among all the Gentiles; an expression which points to passages such as Rom. i. 5 (comp. i. 17, iii. 21, xi. 25), but which describes not the substance of the mystery itself, but the result which God purposed should follow from its revelation.

27. Read, "To God, who alone is wise, through Jesus Christ, be glory for ever. Amen:" comp. 1 Tim. i. 17; Jude 24 sq.; John xvii. 3. God is spoken of emphatically as the only wise, in contrast to false sources from which it is sought to derive wisdom. The addition *through Jesus Christ* indicates that this wisdom of God is only revealed in Jesus Christ, and through him.

The Subscription.

The subscription, *Written to the Romans from Corinth, and sent by Phæbe, servant of the church at Cenchrea* (Cenchreæ), like all other such subscriptions, does not belong to the Epistle itself, but is from the hand of a later copyist.

The Authenticity of the two last Chapters.

The objections to the genuineness of ch. xv. xvi. mentioned on p. 40, will have been justified by what has been said in the notes on different points in detail. In the oldest collection of the Pauline Epistles, made by Marcion (about 140 A.D.), the two chapters were entirely, or almost entirely, wanting. The latest researches, however, have not yet led to a final settlement of the question. The different sections are not all equally suspicious. The four-fold conclusion (xv. 13, 33, xvi. 20, 24) and the arrangement of material, which is in other respects also so remarkable, seem to point to the use of various ancient pieces which have been worked up together. The section xvi. 1—16, 20, is probably a fragment of a genuine Epistle of the apostle to the Ephesians,

and, according to some scholars, vv. 17—19 are also addressed to Ephesus. Suspicion is raised, however, by the warning against false teachers (see notes on vv. 17—19), and also by some details in the earlier verses (see note on xvi. 1). On the other hand, vv. 21—24 appear to have formed the genuine conclusion of the Epistle to the Romans. It is possible that genuine portions of the original Epistle have been worked up in the beginning of ch. xv. in the information about the apostle's plans for his journeys (especially from ver. 25 onwards), and in the exhortation to make intercession for him (vv. 30—33). In its present form, however, the appendix probably dates from the post-apostolic age.

THE EPISTLES TO THE CORINTHIANS.

PAUL'S PREACHING IN CORINTH.

IN the year 53 A.D., Paul had come from Macedonia, where he had founded a number of Christian communities, to Corinth, the luxurious Greek commercial city, at that time the capital of the Roman province of Achaia. After he had found shelter and work in the house of one who was at the same time a fellow-workman and a fellow-believer, the tent-maker Aquila, who had been expelled from Rome shortly before, the next thing was to make trial here also of his preaching of the Cross. The soil appeared anything but favourable, and indeed it required all the power of faith even of a Paul to keep him from being frightened away from the work by the difficulties which appeared at the very first glance. He himself indicates them most concisely in the words, "The Jews require signs, and the Greeks inquire after wisdom" (1 Cor. i. 22). The bearer of the new doctrine, one of that Jewish race which was regarded by the Gentiles with disgust and hatred, a man too of unattractive appearance, and deficient in fluency of speech because he had always to wrestle so hard with the thoughts which streamed in such abundance into him (2 Cor. x. 10), was by no means suited to the taste of the Hellenes, who were accustomed to beauty of expression, to all the ornaments of rhetoric, and to the brilliancy of their own philosophical systems. Still more distasteful was the doctrine itself, faith in a crucified Jew. And the gravity of repentance and the impending judgment, which was so deeply stamped upon the

new religion, was in striking contrast to the character of the Greek people, given up to the outward show of finite things, and was especially opposed to that frivolity of the Corinthians which had become a byword even in the Gentile world.

Moreover, from the numerous Jewish population in Corinth he could hardly expect anything better than what he had experienced at the hands of his own countrymen in every city in which he had hitherto laboured. "The Jews require signs." The message, indeed, which Paul brought of the Messiah risen from the dead and returning from heaven in glory and victory, and the hope, which he connected with this, of a Messianic kingdom, coming in with the sound of trumpets and accompanied by great signs, in which all the hostile powers of the world should be made subject to God (1 Cor. xv. 24—28, 52), contained nothing so far that presented any difficulty to the Jewish mind, with its craving for the marvellous. If only there had not been the offence of the cross! A suffering Messiah, a Messiah dying upon the cross, was a *fact* which wounded the Jewish mind deeply, and which it was scarcely possible for any mere hope to counterbalance. If only the position of the chosen people had been assured to the Jews in the promised kingdom! But Paul denied every Jewish privilege in the new kingdom of God with inexorable decision, and taught that the Gentiles were to be placed upon exactly the same footing with the Jews.

And yet, after all, Christianity contained so much which met the wants of the time, and not only of the Jews. The old world was in a state of complete dissolution. The belief in the old gods had long been tottering to its fall. The inscription which Paul, according to the Book of Acts, read upon an altar in Athens, "To the Unknown God," indicates one trait of the dissatisfaction and yearning that permeated the age. What Paul could write subsequently to his Christian converts at Corinth, "We know that an idol is nothing in the world" (1 Cor. viii. 4), was already true of innumerable Gentiles; and when he added,

“and that there is none other God but one,” there were innumerable Gentiles who in this also were in agreement with him. Hence that wide-spread impatient search for new foundations of faith so characteristic of the age, which, where it found no bread, was oftentimes forced to put up with stones, and which sought by all manner of strange and mysterious religions to satisfy the thirst for the infinite. Hence the frequent tendency to Judaism mentioned by the writers of the age with astonishment. In every city there were not a few who took part in the Jewish religious services without formally being received within the pale of the Jewish religious communion. They were known as the proselytes of the gate. To these especially the doctrine of Paul seemed to offer all that they required—the purer theistic belief of Mosaism, but free from all the ceremonial of the Law, which struck the Gentiles as so burdensome and often so ridiculous, free also from so many narrow and materialistic views which clung to Judaism.

In other respects also what Paul preached accorded, in many ways, with the tendencies of the age. The sense of the sinfulness and worthlessness of life, the perception that man is nothing and can do nothing of himself, but requires grace, are found in Gentile writers of the age as well as in the writings of the Christians. And in addition to this horror at itself, the whole generation seemed to experience from time to time a fear of some dark fortune and heavy judgment threatened by the unhappy state of the Roman empire. The horrors of the imperial throne, the terrors of international and civil wars, more than once made it seem that the last day of the Roman empire was come. When Paul painted in vivid colours to Jew and Gentile alike their universal sinfulness (Rom. i. ii.), when he depicted the threatening judgment that was already at the door, when he proclaimed the wrath of God against all ungodliness and unrighteousness of men, tribulation and anguish upon every soul of man that doeth evil, when he placed the approaching destruction of this world

in full view, and delighted to direct men's minds to the end of all things, he might be sure of finding eager ears, and hearts thoroughly prepared for his words.

And while even the nobler and better minds of that age were oppressed by hopelessness or scepticism, the Christians looked hopefully and joyfully to the future, looked for a new spring-time of the world, a refreshing and renewal of all things. A Paul could point the despairing generation beyond the ruins of the ancient world to a new kingdom of God, and inflame the hearts of men for it by the example of his own glowing enthusiasm. He gave to the world again an ideal in which it was possible for men to believe, and which they could make the goal of their exertions. And it was no disadvantage to this new world of faith, but rather an assistance to it in its victory in a materialistic generation, that it appeared before the imagination with many fanatical additions and in many respects in very sensuous colours. How the poor, the slaves, the women, all the oppressed in that age, felt themselves drawn and lifted up when the hope was placed before them that in a few years they should judge the world, and even the angels! (1 Cor. vi. 2, 3).

Then, again, Paul's teaching was by no means so exclusively practical and didactic, or so devoid of thought, that the "wisdom after which *the Greeks* sought" could have no place in it. He himself knows that he also brings wisdom, viz. the wisdom of them that are enlightened and perfect (1 Cor. ii. 6). He knows that he is in possession of weapons with which he is able to destroy strongholds and every height that will oppose the knowledge of God (2 Cor. x. 4, 5). What he proclaimed was as good wisdom (philosophy), of its own kind, as the investigations of a Plato had been. It was a necessity of his own mental constitution that he should go clearly and logically to the bottom of everything, and investigate the principles of all the phenomena of life. This necessity of his nature compelled him to meditate upon and investigate the ways of God, the eternal counsel, hidden

from the world, which had been revealed in the manifestation of Jesus, freedom and election by grace, faith and works, law and gospel, the development of humanity, the higher nature of Jesus, the world beyond and to come. And when he presented all these thoughts to his hearers as the new wisdom of the Christian world, truly he gave the Greeks matter enough for speculation and disputation, and abundant room for the exercise of rhetorical art.

And even the Jew found some difficulty in entirely closing his ears to Paul's preaching. Paul's materials were indeed prevalently Jewish: the Messiah and the Messianic kingdom, righteousness before God, death as a punishment for sin, the atoning sacrifice for the guilt of the world, the resurrection of the dead, &c. Paul and the other apostles had themselves been Jews, but they had overcome the offence of the cross, being convinced from passages in the Old Testament that Christ had died for our sins, and had been raised again for the sake of our righteousness (1 Cor. xv. 3, 4), and of this they had obtained complete certainty through the appearances of Jesus to them after his death (1 Cor. xv. 5—8). It was only necessary to be convinced by the passages in the Old Testament upon which the Christians, following the exegetical methods in vogue among the Jews, rested their faith, it was only necessary to credit the statements of Paul, Peter, and James, the twelve, and the five hundred brethren, who were convinced that they had seen Jesus after his death.

We find, then, that Paul during a stay of a year and a half in Corinth succeeded in gathering together a considerable Christian community, consisting partly of Jews, but mainly of Gentiles. A proselyte of the gate, *Titius Justus* by name, offered his house, which was close by the synagogue, to Paul for the delivery of his discourses, and to the little community as a meeting-place. Even the ruler of the synagogue, *Crispus*, joined them, and Paul, delighted with this important result of his labours, departed from his usual custom and himself baptized him (1 Cor. i. 14). He also baptized a certain *Caius*, who was a householder (Rom.

xvi. 23). A Greek woman named *Chloe* (1 Cor. i. 11) allowed her servants to attend the discourses of Paul and his two companions Silas and Timotheus, and to enrol themselves as members of the community. On the whole, according to Paul's own statement (1 Cor. i. 26 sqq.), it was mainly people of the lower and even of the lowest ranks who gave ear to the new message, artizans, slaves, and women. It was necessarily among these oppressed and despised classes that the first acceptance was obtained for a doctrine which proclaimed the equality of all before God without distinction of rank (Gal. iii. 28), which was permeated by a sense of the high value of every single human soul in the sight of God, and the duty of man to reverence man, which revealed the Deity as merciful love and declared brotherly love to be the supreme law of life, and which finally brought into prospect a state of the world in which the pressure and anxiety of the finite should be shaken off. And the messengers of the gospel were not ashamed to condescend to those who were most utterly despised and rejected, and to seek that which was lost. Paul, looking at the various elements contained in the young community, could write, "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you" (1 Cor. vi. 9—12).

THE OCCASION OF OUR FIRST EPISTLE.

Paul looked with especial pleasure on the community which he had founded in Corinth. Here his gospel to the Gentiles, which met with so much resistance, had again obtained a great victory. A Christian community in such a place was of the utmost importance in its bearing upon the question of his whole work. He calls it an Epistle of Christ, understood and read of all men (2 Cor. iii. 2). After he had made all arrangements for their permanance and further growth, he looked around for a

wider field of labour. Information from Ephesus justified the supposition that a great door was opened to him there (1 Cor. xvi. 9). Towards the end of the year 55 he removed to that city.

Only too soon did the Corinthian community miss the strong and skilful hand of its founder. Troubles and disorders of various kinds made themselves felt among its members. Many fell away again into their old heathen customs (1 Cor. v. 11; 2 Cor. xii. 20, 21). Paul hastened back from Ephesus. He admonished and threatened, and held out the prospect of severe measures if those who were to blame did not improve. In deep grief he departed again from the community (2 Cor. xii. 21), and, either while on his journey back or after arriving again at Ephesus, he despatched an Epistle to them in which he seriously reprimanded them (1 Cor. v. 11). Unfortunately this first Epistle to the Corinthians is no longer extant, and its loss has given rise to many obscurities, in which the two Epistles that followed it, which are the only ones handed down to us, are still involved.

Meanwhile the community rapidly increased in numbers, and the new elements introduced brought with them new life and also new complications. The place which Paul formerly filled had now been taken by *Apollos*, a Jew of Alexandria by birth. As a Christian, he was of Paul's own way of thinking. He had probably belonged to that Alexandrian school which formed for itself a strange combination of Judaism and Greek philosophy. He is described as an eloquent man, and mighty in the exposition of the Scriptures (Acts xviii. 24). The manner in which he carried forward Paul's work, the rhetorical brilliancy which he added to the Christian faith, his connection of the new religion with learned speculations, afforded to many the much desired opportunity of making the new faith a subject for the exercise of their powers of debate and rhetorical display. They forgot, what Paul had so strongly insisted upon, that Christ was made unto us by God not only wisdom, but, above all, righteousness and sanctification and redemption (1 Cor. i. 30). The doctrine

of the Cross, which Paul had made the central point of Christianity, appeared to them poor and mean compared with the "persuasive words of man's wisdom" (1 Cor. ii. 4). They began to speak contemptuously of Paul, and to rank the skilful rhetorician Apollos high above him. At the same time, the Jewish-Christian party, which rejected the Gentile gospel of Paul and denied him the name of Apostle, looked up more and more boldly every day, enjoying as it did the support of the Jewish-Christian emissaries who had come from Jerusalem to Corinth. These inscribed the name of Cephas, or Peter, on their banner. Others again made even the name of Christ a party name, and said, "We are of Christ." Thus the community was split up into parties, each of which attempted, amid jealousy and wrangling, to exalt itself and its leaders as much as possible (1 Cor. i.—iv.).

To these religious divisions were added moral perversities, some of them of the coarsest kind, and all manner of disturbances of Christian morals and soberness. The shameless transgressions of the ten commandments which Paul had censured in his first (lost) epistle, went on as freely as ever, and recently a case had occurred which was almost unknown even to heathenism itself: a son had taken his father's wife, his own stepmother, in marriage, and actually while the father himself was still living (1 Cor. v.). Another evil was, that Christians proceeded against Christians before a heathen judge—Christians, to whom the promise had been given that they should judge the world (1 Cor. vi. 1—8). Again, while some said that to Christians all things were permitted, and, appealing to the liberty which they enjoyed in the full consciousness of being Christians, gave themselves up to unrestricted unchastity, others with exaggerated spirituality protested even against marriage as a carnal connection prejudicial to the holiness of the Christian (1 Cor. vi. 12, vii.). The heathen customs and heathen worship, by which the community was surrounded, also involved it in many temptations. The flesh of animals offered in the temples of the heathen deities, so far as it was not used in the temple services, was sold in the

market, or some of it was carried home by those who had taken part in the celebration. Some Christians ate this, and even bought it for themselves without scruple. Others made it a point of conscience not to do so, fearing that they might thereby be brought into the power of "the evil spirits." And the more enlightened offended—sometimes, it would seem, purposely offended—the scrupulous (1 Cor. viii. ix.). Many Christians would not be persuaded to cease from taking part in the heathen worship itself and the festivities connected with it. Every festival, whether of a family or of a corporate body, was connected among the Gentiles with a religious celebration in the temple. If the Christian was invited by friends or relations, was he always to excuse himself? The idol is nothing, said some; what harm does it do us, who have this knowledge, to take part in the feast? Others, again, regarded it as an intolerable inconsistency to pass from heathen feasts to the Christian supper, to "hasten from the table of devils to the table of the Lord" (1 Cor. x.).

But even in the Christian worship itself everything was not always orderly and decent. Christian women were beginning to lay aside the veil, the ancient symbol of humble retirement and subjection, when they appeared in the meeting-house at prayer (1 Cor. xi. 1—16). And actually the social love-feast itself, to which the Eucharist, or Lord's Supper proper, was attached, had degenerated into a mere carousal. The contribution which each one had to bring to the common meal was consumed by the one who brought it; there was feasting and drinking, and the poor had to be content to look on (1 Cor. xi. 17 sqq.).

Especially did the rivalry as to the comparative values of different spiritual gifts cause great disorder at the religious meetings. The "speaking with tongues," which was regarded as a special manifestation of the Holy Spirit, although it bore the greatest resemblance to the heathen mantic, or the drunken speeches and gestures of fanatical priests, alternately astonished and wearied the congregation, inasmuch as no hearer understood

a word of what was said. It sometimes happened that a voluble preacher would not stop speaking, while another, believing that he also was under the influence of the Spirit, could not wait, so that often two, or even three, were speaking at once. Even women were carried away by the universal enthusiasm, and appeared as speakers (1 Cor. xii.—xiv.). And, finally, even the fundamental doctrines of Paul's preaching of Christianity were attacked. Some disputed the doctrine of the resurrection of the dead. Others raised doubtful questions as to its precise nature, and the manner in which it took place (1 Cor. xv.).

THE FIRST EPISTLE TO THE CORINTHIANS.

In the year 57 or 58 A.D., the state of things at Corinth being such as has been described above, the community replied to the Apostle's letter, and at the same time laid before him a series of disputed and complicated questions for his decision (1 Cor. vii. 1). The letter was sent to him by some of the household of Chloe, who also endeavoured to give him orally a complete picture of the state of things at Corinth. Meanwhile, Apollos had also removed from Corinth to Ephesus (1 Cor. xvi. 12), apparently not being permanently satisfied with the state of things in the former city. He also will not have failed to give information on various points connected with the community at Corinth.

At the time it was impossible for Paul to leave Ephesus, where his gospel had given rise to violent and stormy disputes, but he had here material and occasion sufficient before him, and he proceeded in a second epistle to set his opinion before the community, and endeavour to arrest the destruction of its ecclesiastical institutions. This is our *First Epistle to the Corinthians*. In it Paul deals in succession with the various matters enumerated above; then he requires the community to make a collection for the poor Christians in Jerusalem; and then he holds out the prospect of his impending arrival, and a lengthened stay

amongst them. This Epistle was written shortly before Easter, A.D. 58.

THE OCCASION OF OUR SECOND EPISTLE.

Paul intended to remain at Ephesus till Pentecost [Whitsuntide]—so he had written to the Corinthians at the end of his Epistle—then he meant to come to them by way of Macedonia, and if possible spend the winter with them (1 Cor. xvi. 5—8). And we actually find the Apostle in the summer of the same year travelling through Troas on his way to Macedonia (2 Cor. ii. 12). But he had determined not to enter Corinth until the community was again restored to obedience, and the news from it was more satisfactory. He would not come to them a second time in sorrow (2 Cor. ii. 1). He therefore sent on his friend and fellow-labourer Titus in advance, that he might work upon the community through him, and wait for the account which he would bring back. While still in Troas, where he laboured for some time after leaving Ephesus, and with most encouraging results, Paul had expected his assistant to return to him (2 Cor. ii. 12 sq.); but in vain. He was much troubled by the non-appearance of Titus. Should he really have to give up the community to which he was so passionately attached? Could it be that his letter had still further estranged them from him? He cannot bear to wait any longer in Troas, and he hastens to cross the sea into Macedonia (2 Cor. ii. 12, 13). There at last he meets his beloved Titus. The accounts which he brings with him from Corinth are on the whole very satisfactory. The majority had manifested sincere repentance, a genuine longing to see Paul, and great zeal for him (2 Cor. vii. 7). Of the abuses and misconduct which our First Epistle had had to rebuke, little more was now heard, although from a moral point of view much was still to be desired. Especially the scandal of the unnatural son before mentioned was wiped out. The guilty man repented of his transgression so deeply that he was almost in despair, and

required comfort rather than punishment (2 Cor. ii. 7). Paul therefore did not insist upon the severe steps he had enjoined in his other Epistle (1 Cor. v. 3—5), but approved the milder penalty which had been decreed against the sinner by the decision of the majority (2 Cor. ii. 8—10).

But the Epistle was very far from having produced such healthy results in every case. A defiant opposition which would not be corrected, and yet was rendered influential by many circumstances, and which he had had to contend with in his Epistle, as the Petrine party and the Christ party, not only continued to exist, but had sharpened its weapons against him, and under new leaders had gained increased confidence and courage. These leaders had not sprung from the community itself; they were those itinerant Jewish-Christian preachers who made their way everywhere into the communities founded by the Apostle to the Gentiles. They carry their introductions in their pockets—and whom are their introductions from but the heads of the Christian community in Jerusalem itself? (2 Cor. iii. 1). These are the men who “boast in another man’s line of things made ready to their hand,” who appropriate to themselves other men’s fields of labour, who “stretch themselves out” and reach beyond the boundaries that God has set for them (2 Cor. x. 13—17). They attack Paul with all the means that religious fanaticism supplies, and leave the community no peace. They represent everything about him as utterly worthless—his character, his doctrine, and his claim to the apostolic office. His letter to the community has only supplied them with new and sharp weapons against him in addition to the old ones. He had threatened the community that he would come with a rod and show them his apostolic power in the infliction of punishment. To those who were puffed up, thinking that he would not have the courage to come, he had announced that he was coming, and declared that he would match himself against them (1 Cor. iv. 18—20). He had demanded and set forth in definite form a miraculous punishment of the incestuous son (1 Cor. v. 3—5).

Now their contempt was unbounded. The empty babbler! He will terrify you by his letters from a safe distance, but he will never come (2 Cor. x. 9). His letters are impressive and powerful enough, but his bodily presence is weak and his speech contemptible. He boasts of his apostolic power—a fine sort of power that can destroy, but cannot build up! (2 Cor. x. 8, xiii. 10). And why does he keep saying that he will come, and yet never comes? First he says he will come to us by way of Macedonia, and spend the winter with us. Then he says he will come straight from Asia (2 Cor. i. 15, 16). It is plain enough that he dare not come at all, and that is the reason why he is always changing his plans. Now he has sent Titus instead of coming himself, and he is wandering about in Macedonia, though he promised to visit us first. Is not this a fickle, changeable fellow, who keeps saying first Yes and then No? (2 Cor. i. 17 sq.). Even the collection which Paul was making in the various communities was made an opportunity for slander and suspicion. He boasts, they say, of having preached the gospel for nothing during the whole of his stay in Corinth, lasting a year and a half (1 Cor. ix.). Cunning fellow! He only did it that he might slyly catch the people in the meshes of his false gospel (2 Cor. iv. 2), and now he has found a plausible pretext, under cover of which he is making up all that he then declined. Under pretence of a collection for the poor in Jerusalem, he sends his messengers to suck us dry, and then he embezzles the money (2 Cor. xii. 13 sqq.). Considering the well-known character of the Corinthians, we may well suppose that these suspicions, so confidently brought forward and so often repeated, some of which had a plausible appearance, would stick to some extent in the minds even of the better part of the community, which was friendly to the Apostle.

This personal hatred of the Apostle, however, had its source in hatred of his doctrine. It was his gospel to the Gentiles that was a thorn in the flesh of these Jewish Christians. His gospel, they declared, did not rest upon divine revelation (of the Old

Testament); indeed it was in distinct opposition to divine revelation, which assumed, throughout, righteousness by the Law and the privilege of Israel. It was a hidden rather than a revealed gospel. In short, it could only be described as a falsification of the word of God (2 Cor. ii. 17, iv. 1 sqq.). Nor did it rest upon a revelation of Christ to Paul, as he pretended. For the Christ whom he preached (the Lord as the Spirit that abolished the letter-slavery of the Law) was not the true Messiah of Israel who had been born and lived as the son of David in the Jewish land, but simply the creature of his own brain. He preached not Christ, but himself (2 Cor. iv. 5, v. 16, 17). This was not the sincerity of the word of God, but secret, shameful treachery, by means of which Paul desired to entangle men in the meshes of his net (2 Cor. iv. 2).

On these grounds they entirely denied him the right to the very name of Apostle. He had not known Christ after the flesh, they said, and if he appealed to visions and revelations of Christ, that was a sign that his mind was not quite sound (2 Cor. v. 13). They even took steps to call a rival Apostle to Corinth, doubtless one of the twelve or a brother of Jesus (2 Cor. xi. 4).

THE SECOND EPISTLE TO THE CORINTHIANS.

Such was the position of affairs in the autumn of the year 58 A.D. And it was this that gave rise to the Epistle known to us as the *Second Epistle to the Corinthians*, and written by Paul from Macedonia. He wrote under the greatest excitement. "Without were fightings, within were fears" (vii. 5). The catastrophe which had befallen him in Ephesus had left him trembling in every limb. He begins his letter with fervent thanksgiving to God for his deliverance from the terrible danger to which he had been subject, and describes what he refers to more exactly in the words, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we

despaired even of life; but we had the sentence of death in ourselves that we might not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us" (2 Cor. i. 8—10). What was the nature of this danger of death to which he must have been exposed in Ephesus at the close of his stay there, can no longer be ascertained with any certainty. A comparison of the above passage with 2 Cor. iv. 8, has made it probable that Paul, hunted through the streets of Ephesus, driven into a corner and dashed to the ground, had barely escaped with his life, and had suffered severe bodily injury, from which he had not altogether recovered at the time when the Second Epistle to the Corinthians was written. Who was the author of this rage against the Apostle cannot now be determined with any certainty; but it appears from all trustworthy authorities that the struggle with the Jewish Christians in Ephesus was most bitter, and most disastrous to Paul. Only four years after the death of the Apostle, the writer of the "Revelation" perceives that all traces of Paul's work in Ephesus are wiped away, and he can praise the community there for having tried those who say they are Apostles and are not, and found them liars (Rev. ii. 2).

Oppressed by physical suffering (2 Cor. xii. 7, iv. 7—12, 16), pursued in his labours by disappointments and bitter memories, he now sees even his community at Corinth being stirred up to rebel against him by the same party, which becomes bolder and more defiant every year. And if he has succeeded for the moment in winning back again the majority of the community, he yet realizes all the danger that still threatens it. This excitement, this rush of emotion, this depth of sentiment, pervades the whole letter. While Paul's letters generally are hard to understand—indeed this difficulty was already felt even by the ancients (2 Pet. iii. 16)—the Second Epistle to the Corinthians is rendered specially difficult to us at the present day by the abundance of references to personal matters, which were only

known to the readers of the time, by the background of an opposition, the work of which we can only guess at from the allusions made to it in the Epistle itself, and by the tone of passionate excitement which seldom allows the writer to come down to a peaceful, continuous, practical exposition of his thoughts.

The Epistle may be divided into three parts of unequal length: i.—vii. ; viii. ix. ; x.—xiii.

PART I. Ch. i.—vii. After an outpouring of thanks to God for having delivered him from danger of death, the Apostle explains why he has not, so far, kept his promise to visit the Corinthians. This has not been the result of fickleness or any other cause of the flesh—far be it from the Christian to be double-tongued; with him, as with Christ, let yea be yea, and nay, nay. He has only desired to spare the Corinthians, and not to come to them a second time in sorrow. How could he have had any pleasure in coming amongst them while scandals such as incest remained unpunished in their midst? Now, as he learns from Titus, the community has put away this scandal, and he is pleased with the wisdom of the course they have adopted (i. 3—ii. 11).

When he arrived in Troas from Ephesus, he continues, he waited in vain for Titus to bring him news of the state of things in Corinth. This made him uneasy, and led to his crossing over into Macedonia. But God has abundantly comforted him by the great results which He has caused to follow the proclamation of his gospel in all parts, and from this it is evident that he is no falsifier of the word of God, but is preaching in all sincerity and that his preaching is from God in Christ. Still, he will not boast of his own skill; the glory belongs to God alone, who has equipped him as a servant of the New Covenant; nay, the honour belongs to the glory of this New Covenant itself, which is a service of the spirit, not of the letter, and which infinitely surpasses the Old Covenant in glory (ii. 12—iii. 18).

God, then, having appointed to him a service of such brilliancy and so clear; he is unwearied in commending himself to the conscience of all men by the manifestation of the truth, and not by craftiness or by falsifying the word of God, as his opponents accuse him of doing. His gospel is clear enough to all who have once looked, even for a moment, into the glory of Christ as the Spirit and the Image of the Deity. And this Christ whom he preaches is not a creation of his own brain, but a revelation of God (iv. 1—6).

Nor can any earthly suffering restrain him from fulfilling the service laid upon him. For while the outer man is destroyed, the inner power of the life of Christ working in us is daily renewed; and oppressed by the burden of this earthly frame, he looks with yearning for the new heavenly body which the Christian will receive on the return of his Lord, to please whom at all times is the sole effort of his heart (iv. 7—v. 10).

This picture of his sincere and unwearied preaching of the gospel he has set before them, not that he may boast of himself, but that the Corinthians may have the means of confuting his Judaizing opponents. These opponents, by attaching a religious value to external things (to a national Jewish Messiah), only show that they have not understood the meaning of the death upon the cross. He who does understand it has no longer any Christ but the Christ according to the Spirit, and has himself become a new creature. In the death of Jesus a righteousness has been revealed which is above the Jewish righteousness, a righteousness which is of grace in faith in the reconciliation which has taken place upon Golgotha (v. 11—vi. 2).

In the discharge of this service, the preaching of reconciliation, he seeks to keep himself blameless in all things, that he may not put an offence in the way of any one (vi. 3—10).

Finally, he assures the Corinthians of his love, and describes to them the joyful impression which the account given by Titus has made upon him (vi. 11—13, vii. 2—16).

PART II. Ch. viii. ix. He requires them to make as good a collection as possible for the poor Christians in Jerusalem.

PART III. Ch. x.—xiii. Direct defence of himself against the defamations of his opponents in Corinth, who deny him at every point the right to the apostolic name. This is the most powerful and the most touching of all that Paul has written.

He is altogether deficient, say the opponents, in apostolic power. In his letters he makes himself big, but in his personal dealings he is weak (x. 1—11). The field of his labours, too, he has marked out for himself, not by virtue of an apostolic calling to it, but by his own arbitrary choice (x. 12—18). Compared with the true Apostles of Jesus he is nothing, and he has another spirit than they (xi. 1—6). He has himself felt that he is no Apostle, or he would not have lived at his own expense in Corinth, when the Lord says to his Apostles, The labourer is worthy of his hire (xi. 7—12). The other Apostles alone are true servants of Christ; they have seen the Lord, and are the sons of the promise (xi. 18—23). These opponents were not afraid even to charge the Apostle with having misappropriated the funds entrusted to him from Corinth (xii. 16—18). The Apostle denies all these charges. That he is strong, not in letters only but also in act, he will prove to them when he comes to Corinth (x. 1—11). As for the field of his labours, it is God who has marked it out for him, and he is not in the habit of going beyond it and, like his opponents, trespassing in other men's fields where the work is already done (x. 12—18). He can compare himself with the other Apostles without being troubled by the comparison (xi. 5, 6). As to his gratuitous offer of the gospel to the Corinthians, to this day he is proud of it (xi. 7—11). All the points of superiority of which his opponents boast, he shares with them (xi. 22, 23); and indeed he has laboured and suffered infinitely more than any of them in the service of the gospel (xi. 23—33). And Christ himself has held him worthy of the loftiest revelations and visions, of which he might well boast, if self-glorification were not folly (xii. 1—10).

And the signs of an Apostle have been done in Corinth also, so that this community comes behind no apostolic community (xii. 11—13). The charge of dishonesty and deceit is shameless. He seeks not the property of the Corinthians, but the Corinthians themselves. He will very gladly both bring offerings of his own, and himself be offered up for their souls, little as they love him (xii. 14—18). Finally, he tells them that he is coming, and beseeches them to remove all moral offences beforehand, in order that he may not have to take severe measures (xii. 19—xiii. 10). He concludes with exhortations and greetings (xiii. 11—13).

THE IMPORTANCE OF THE EPISTLES.

The two Epistles to the Corinthians are among the most important monuments of the primitive Christian age, and are of unique value. (They are the only ones that permit us to see into the inner life of a primitive Christian community in all its aspects.) They throw most important light upon the great contest of principle within the Christian community, and they supplement and confirm the view of that period which historical research has brought to light from the Epistle to the Galatians and the Epistle to the Romans. But, finally, they are of inestimable value for the knowledge they give us of the personal character of the great Apostle to the Gentiles, who in these Epistles—thanks to the attacks of his opponents—discloses the most secret recesses of his heart. The keenness of the logician and the nervous excitement of the visionary, faithful love without measure, and deep, powerful indignation, a sense of personal liberty and independence side by side with the tenderest consideration for the weak, great skill and discretion in dealing with men combined with a nature full of fire and passion—above all, a religious life devout and fervent, deep yet varied in its moods, such as will not easily be found in any other, a devotion to the kingdom of God, which regards the dangers and deprivations of a life unique in its hardships as mere trifles, and sacri-

fices everything to the one great aim—who shall enumerate all the characteristics of this remarkable disciple of Jesus, which are disclosed to us in these two Epistles?

For the study of doctrine and ethics also these Epistles afford us great wealth of material. Upon the theological views of Paul which underlie the Epistle to the Galatians, and are worked up into a whole in the Epistle to the Romans, much new light is thrown by the Epistles to the Corinthians, especially upon his view of the person of Christ and the fulfilment of all things. But they are rendered especially rich in rules and suggestions for the moral life by the attempt here made by the Christian spirit, in the most difficult circumstances, to appropriate to itself life in all its variety and set its seal upon it.

THE FIRST EPISTLE TO THE CORINTHIANS.

i.—iv. *The Factions in the Church.*

PAUL has heard that in the community at Corinth different religious parties have arisen, each party relying upon some apostolic name. The source of such divisions is not to be found in the nature of Christianity, but in the pedantic pride of scholarship and the conceited presumptions of philosophy. Christianity, or the doctrine of the Cross, is plain and simple, and requires no great rhetorical skill. The world indeed, in its wisdom, regards the preaching of the Cross as a foolish thing. But what is folly in the eyes of the world is the highest wisdom in the sight of God. In the crucifixion of Jesus Christ, God's plan of salvation, decreed from all eternity, has been realized. The mystery of this plan of salvation the world does not understand, wise as it thinks itself. This mystery is revealed only to the eye of the spirit, to perfected, matured Christians. Even to the Corinthians, when he was still with them, Paul could not disclose all the depths of this divine mystery. They were still too carnal, and unhappily they are so still. If it were not so, they would not quarrel and divide over names of apostles. The teachers of a community are not its masters, but only servants, each of whom continues, upon his own responsibility, to build upon the Christian foundation that has been laid. Apostles are servants of Christ, and stewards of the mysteries of God. Fidelity is the only thing that may be demanded of such. The consciousness of this fidelity lifts them up, superior to all misunderstanding on the part of men.

i. 2. *With all that, &c.*: "With all that call upon the name of our Lord Jesus Christ, in all their places and ours." [The Greek is ambiguous, and may be rendered either thus or as in A.V. It is lit. "With all that call upon the name of our Lord Jesus Christ in every place, theirs and ours."] The Epistle is intended not only for the community in the city itself, but also for all Chris-

tians dwelling in the neighbourhood. The apostle reckons both Corinth, the centre, and also the scattered residences around, as belonging to his field of labour.

4. *By*: "in."

5. *Utterance*: "doctrine" or "instruction."

7. *The coming*: "the revelation."—By "the revelation of our Lord Jesus Christ," is meant the time when the Christ who now sits at the right hand of God, and is hidden from the world, shall reveal himself to the world at his second appearance upon earth, which was expected by the whole apostolic age. This time is called the day of our Lord Jesus Christ.

9. *His Son Jesus Christ*: From Paul's Epistles we obtain the following view of the personality of Christ. In the beginning of all things, at the time when God made Adam, the earthly man, He also made a second man in heaven of heavenly material, "His own Son." As the race of Adam continued to become more and more lost in sin and misery, God sent His Son, from heaven, upon earth to deliver humanity. In an earthly body formed like the sinful body of man, with which he had clothed himself, he bore the guilt of the race and reconciled it with God. After laying aside this body upon the cross, he returned to heaven, where he is enthroned, beside God, as "our Lord," the Lord of glory.

10. *Beseech*: "exhort."

12. Some suppose that Paul is speaking here of three parties, and that the words, *and I of Christ*, are not the words of a faction at Corinth, but of the apostle himself, who intends by them to indicate by a sudden telling expression his own position, exalted above all faction and looking to Christ alone. The majority, however, suppose that there were four parties, but they are by no means agreed as to the nature of each. At any rate, it is plain that the party of Paul and that of Apollos were connected with one another, and that there was no *essential* difference between them. In our Epistle, Paul evidently puts himself and Apollos upon the same side. Apollos has watered what Paul has planted (iii. 6); and at the time when Paul wrote the Epistle, Apollos was already with him again in Ephesus, and from all appearances they were on the most friendly terms (xvi. 12). As to the substance of the gospel they must have been agreed; they differed

only in the form of their preaching, Apollos apparently having adorned his preaching of the cross with greater rhetorical and philosophical brilliancy. This might give occasion to many of the Corinthian Christians, factious as these Greeks were, to set down their earlier teacher as inferior to the later one, and to speak contemptuously of the unostentatious doctrine of the cross. The apostle's defence of his preaching of the cross against these Apollinists (1 Cor. i. ii.) develops into a defence of it against the attacks both of the Jewish-Christian party and of Hellenistic culture. If, however, the two parties already spoken of—the Pauline and that of Apollos—are fundamentally the same, it is probable that the Cephas party and the Christ party were likewise only different shades of the one Jewish-Christian or Petrine party. And this is all the more probable, inasmuch as we find no clear traces in the Epistle whereby we might recognize the peculiar characteristics of a Christ party essentially distinct from the Petrine party. When Paul (2 Cor. v. 16) rejects those who rely upon a Christ after the flesh, he is referring to the Jewish apostles and Jewish Christians, who boasted of their personal intercourse with Jesus as the national Jewish Messiah, in opposition to Paul, who had never lived with Jesus personally. Within this Judaistic party there early arose different shades of opinion. Thus James, "the brother of the Lord," the head of the Christian community at Jerusalem, appears a still stricter representative of Jewish customs and views of life within the sphere of Christendom than Peter (Gal. ii. 12). It is possible that the Christ party in Corinth relied upon James as the kinsman of Jesus, and regarded itself as the party which was most directly connected with "Christ according to the flesh." In this case we should have in the main the same two parties in Corinth which we meet with in all the conflicts of that age, the Petrine and the Pauline, the Jewish Christian and the Gentile Christian, the chief difference between which consisted in a difference of view as to the significance of the death of Christ upon the cross. Paul saw in this fact of the death of Christ upon the cross an abolition of the Jewish Law and all the privileges of a chosen people (see note on Gal. iii. 13). The others absolutely declined to accept such extreme conclusions.

18. *Preaching*: "word."—*Are saved*: "are being saved."—*The power of God*: "a divine power" [lit. "a power of God"].

19. Is. xxix. 14, quoted from the Greek version.—[*Understanding prudent*: similar words in the Greek; as if we said, “the intelligence of the intelligent.”]

20. Is. xxxiii. 18.

21. *After that*: “since.”—*Wisdom*: “its wisdom.”

22. *For*: “since.”—*A sign*: “signs” [so all the best MSS.]—The Jews demand divine confirmation by signs (John vi. 30); the Greeks, a new philosophy.

23. *A stumbling-block*: A crucified Messiah is the very reverse of that which the name Messiah itself conveys, which the Old Testament foretells, and Jewish theology requires.—*Foolishness*: The reverse of the philosophy which, according to ver. 22, was required by the Gentiles.

26 sqq. Read, “For consider your calling,” &c.: Consider who have become Christians in Corinth; not those held in high esteem and cultivated people, but for the most part persons of the lower ranks, a proof that what is regarded as high and wise in the eyes of the world is not so in the sight of God.

27. *Confound*: “put to shame.”

30. *Is made*: “has been made” [lit. “was made”].

31. Is. ix. 24.

ii. 4. *Enticing*: “persuasive.”

5. *Stand in*: “consist of” [lit. “be in”].

6 sqq. *Howbeit we speak wisdom among them that are perfect*: “but that which we speak is wisdom among them that are perfect.”—In the death of Jesus upon the cross, God has carried out a decree for the deliverance of sinful humanity which was determined before the foundation of the world. The men who stood high in knowledge and in church and state have not recognized this decree, else had they not treated Jesus as a transgressor. But to the Christian, God has made known, by His Spirit, His purpose in the death of Jesus. As being enlightened by the Spirit of God, the Christian is the “spiritual” man, who possesses the true standard by which to judge of all things.

9. This passage is not found anywhere in the Old Testament exactly as it stands here. It is either a confused recollection of Is. lxiv. 4 and lxv. 17, or else it is from an apocryphal book.

11, 12. *Are*: “have been.”—As only the spirit of man knows that which exists and takes place in *man*, so only the *Spirit of*

God, communicated to the believers and implanted in them by Christ, knows and understands that which is in and from *God*.

13. *Comparing spiritual things with spiritual*: "judging spiritual things spiritually."

14. *Discerned*: "judged" [the same word in the Greek as *judgeth* and *judged* in the next verse].

16. Is. xl. 13.

iii. 5. *To every man*: "to each."

9. *Husbandry* should be "field."

12. *Now*: "But."

13—15. *The day shall declare it*: What is meant is the day of the Lord, the return of Christ to judgment upon earth, hence a day which is revealed in fire. Comp. Matt. iii. 11: the Messiah shall baptize with fire. (*It shall be revealed by fire*, should be "It," i.e. the day, "is revealed in fire"). Christ when he comes will decide which building is to remain and which is not. He whose work Christ allows to remain will, in addition to the salvation which he receives as a Christian, receive also a special reward (ver. 14); he whose work Christ destroys will be saved indeed, because he has laboured according to the measure of his strength and knowledge, but he will not have any special reward, and the perception of the instability of his work will burn him like a fire (ver. 15).

16 sqq. The community is a house of God (ver. 9), a temple. Woe be unto him who desecrates this temple by factiousness and pride. Therefore let no man exalt himself in the assumption of superior wisdom; and again, let no one humiliate himself by becoming the slave of a man, but let the Christian be lord over everything.

17 [*Defile* *destroy*: same word in the Greek, meaning to spoil or corrupt, and hence to destroy.]—*Which temple ye are*, should be "which ye are," i.e. ye also are holy.

18. *Seemeth to be*: "thinketh that he is."

19. Job v. 13.

20. Psalm xciv. 11.

iv. 3. *Man's judgment*: lit. "the day of man." The human judgment-day is contrasted with the day of the Lord (see note on i. 7).

4. *I know nothing by myself*: "I am not conscious of anything [i.e. any wrong] in myself."

7. *Who maketh thee to differ from another*: “who preferred thee?”

8—13. These verses are written ironically. In their comfortable satisfaction in the possession of Christianity, the Corinthians have become puffed up, and contemptuously reject a man like Paul, who in the service of the gospel daily puts up with deprivations, scorn, and mockery from the world.

8. *Now*: “Already.”

9. *Last* [so literally]: “as most insignificant of all.”

13. *Filth*: “curse” [properly that which is thrown away in cleansing anything, so a scape-goat or anything that bears a curse away with it].—*Offscouring of all things*: better, “scum of all.”

16. *Beseech*: “exhort.”

17. *My ways which be in Christ*: i.e. “my Christian dealings, conduct, and doctrine.”

19. *Speech*: “word.” [The same in Greek as “word” in the next verse.]

v. *Censure of Sins of Unchastity.*

1. *That one should have his father's wife*: i.e. have married his step-mother while the father was still living.

3—5. Paul assumes the possession of the miraculous power of inflicting some striking physical punishment, probably some disease, upon the guilty man at the very moment when the Christian community in Corinth is gathered together, and he hopes that the guilty man may thereby be corrected, and be saved on the judgment-day of the Lord Jesus.

6—8. A little leaven leavens the whole lump of dough; a single vice corrupts the whole community. Therefore put away the old sinful nature and become new men, as indeed “as saints” according to your Christian calling, properly speaking, you already are (2 Cor. v. 17). As the Jews put away leaven before the Passover, so let us celebrate our Christian Easter by a pure moral disposition.

7. *For even Christ our passover was sacrificed for us*: “for we also have a passover, Christ who was sacrificed for us.”

9. The counsel which Paul gave to the Corinthians, in an epistle which is no longer extant, to have no fellowship with the

unchaste, did not mean to have no dealings with them at all—that would be equivalent to going out of the world—but what he meant was that they should not tolerate such as members of the Christian community. Them that are without, the non-Christians, God will judge; but the Christians must thrust out the wicked from their fellowship.

9. *An epistle*: “the epistle” [i.e. the epistle which he had previously written].

10. *Yet not altogether*: “I do not mean.”

11. *I have written*: “I wrote.”

12. *Also*: omitted.

13. *Therefore*: omitted.

vi. 1—11. *Censure of Law-suits before Heathen Judges.*

1. *Unjust* = heathen.—*Saints* = Christians.

2, 3. Paul assumes that in the kingdom which Christ will establish upon his return, the Christians will judge the world (comp. Matt. xix. 28), and especially the bad angels.

4. *Least esteemed*: “despised.”

7. *There is utterly a fault*: “this in itself is a fault.”

11. *In the name*: “by the name.”

vi. 12—vii. 40. *The Legitimate and Illegitimate Intercourse of the Sexes.*

Paul here attempts, on the ground of personal liberty and the Christian spirit, to deal with the immorality of unchastity, which was pretty generally regarded in antiquity as a thing which could not be dealt with and which was itself allowable. The apostle's views may be summed up somewhat as follows:—(1) Although certain individual organs of the body—as, for example, the stomach—have only a temporary importance, and cease to exist at death, yet the body itself as a whole has a permanent importance, since it is raised by God at death. (2) The body is an instrument in the service of Christ for the purpose of the kingdom of God, and so cannot without moral inconsistency (i.e. without sin) be made at the same time a servant of sensuality. (3) The body is a temple of the Holy Spirit, and so must not be made a harbour for the lusts of the flesh.

16. *Saith he*: i.e. God. Gen. ii. 24. [The words in Gen. ii. 24

are either spoken by Adam or are the writer's comment. It would be better to render, as in Rom. xv. 10 sqq., "It saith," to be understood impersonally.]

20. *Are bought*: "have been bought."

vii. 2. *To avoid fornication*: Marriage is regarded by Paul as a means for providing against unchastity.

5. *That Satan tempt you not for your incontinency*: That the long absence may not become a temptation to adultery.

6. Read, "But this I say out of consideration, and not by way of commandment."

12 sqq. Provisions regarding mixed marriages. "Unbelieving" means either Jew or Gentile who is not a Christian.

14. The husband or wife who is not a Christian is sanctified by fellowship with the Christians, just as the children of a Christian marriage are sanctified as such. The passage assumes that children were not then baptized, or else their holiness would have rested on a different basis.

15. *To peace*: "in peace."

16. This verse gives the reason why one who is not a Christian should be allowed to depart if unwilling to remain. Such a one must not be forcibly detained in the hope of domestic intercourse leading to conversion.

18. If any one was a Jew when called, he must not endeavour by artificial means to make it appear that he was a Gentile. If any one was a Gentile when he was called, he must not take up the sign of Judaism.

21, 22, 23. *Servant* should be "slave."

21. *Mayest* should be "canst."—Even if you can become free, prefer to retain your position as a slave, so that in this very indifference to external circumstances you may manifest your inner liberty as a Christian.

23. *Be not ye*: "become not."

26. *For*: "because of."

29—32. The time until the return of Christ, and the transformation of the world connected with it, is short. Therefore the Christian must keep himself inwardly free from the world. To the apostle it seems no longer worth while to be founding families and establishing houses.

29. Read, "But this I say, brethren, as for the rest the time

is short. They that have wives, let them be as though they had none," &c.

31. *As not abusing it*, should be "as though they did not make use of it."

32. *Carefulness*: "cares."

39. *Only in the Lord*: i.e. let her marry a Christian.

40. *And I think also that I have*: "and I think that I also have" [i.e. as well as other teachers].

The views of marriage which the apostle expresses in this chapter show us that he had not escaped from the idea of external opposition which the ancient world supposed to exist between spirit and flesh. He does not give the moral and pleasing domestic side of marriage its full rights. He can only appreciate marriage as pre-eminently a remedy for unchastity. Celibacy, where it can be honourably carried out, appears to him the ideal of Christian life. It cannot be denied that in this respect the Catholic Church has consistently followed the lines that Paul laid down.

viii. *Concerning the eating of Things offered to Idols.*

By things offered to idols is meant the flesh which was not actually used in the altar sacrifice. Part of this fell to the priests as their fee, and part was reserved by those who made the offering for their own use. This latter portion, then, was partly consumed in sacrificial feasts held in or near the temple by the worshippers, but some of it was taken to their own homes for the ordinary domestic meals, and some was sold in the market. It might thus happen that Christians bought it, or they might be invited by relations or friends to the sacrificial feasts or to domestic festivities in which such meat was eaten, and thus in one or other of these ways they might come to partake of the flesh offered to idols. The more scrupulous consciences stumbled at this as an offence. Others, however, only made it an additional occasion for the display of their superior Christian knowledge and free customs. Paul decides that, in itself, the eating of flesh offered to idols is allowable: first, because the idol is nothing; and secondly, because eating meats is itself an outward act, and has nothing to do with religion, which is within; but that in any particular case the Christian must abstain from availing himself

of his liberty, as soon as his conduct becomes an offence to the scrupulous conscience of a weaker brother, or causes him to fall.

[1. *Edifieth*: i.e. “builds up” (the spiritual temple).]

5, 6. *For though there be, &c.*: “And though there be that are called gods, whether in heaven or on earth (since there are many gods and many lords), yet we have but one God, the Father,” &c. Though Paul knows that an idol is nothing, yet he here supposes that the deities worshipped by the heathen have a real existence. He denies them the divine nature, but regards them as evil spirits (demons) who exercise a certain dominion over men (see x. 20).

[6. *In him*: lit. “unto him.”]

7. *For some with conscience of the idol unto this hour eat*: “For some still have scruples about the idol and yet eat.”

ix. *The Duty of Self-denial in the Service of the Cause.*

This principle, which Paul has now laid down, regarding the question of eating flesh offered to idols, viz. that the Christian must abstain from the exercise of his personal right and liberty lest he should injure the sacred cause, he has himself followed in his apostolic labours, especially in his preaching of the gospel without payment, being brought thus to refuse to receive any payment, not by insincere motives such as his Corinthian opponents accused him of, but by his interest in the cause.

4—6. Should not I have a right to be supported by the communities in which I preach, just as the other apostles are, with their wives and children? Are Barnabas and I alone bound to support ourselves by our own manual labour?

5. *A sister, a wife*: “a sister [i.e. a fellow-believer] as a wife.”

6. *Have not we power?* should be “have we no right?”

9. The ancient way of threshing corn was to make the oxen tread the grain out with their hoofs. Avaricious peasants muzzled the oxen so employed. This is forbidden in Deut. xxv. 4. The apostle, however, cannot believe that this commandment is meant to be understood literally, but he interprets it allegorically, and draws from it the meaning found in ver. 10.

[10. *He that thresheth in hope should be partaker of his hope*: The best MSS. have, “He that thresheth, in hope of partaking.”]

13. The priests derive their means of subsistence from the gifts of the worshippers and the sacrifices of the altar.

14. Comp. Luke x. 7.

15—18. The preaching of the gospel being laid upon Paul as a duty, his only reward and glory pertains to that which is over and above the actual preaching, viz. the preaching *gratuitously*.

18. *That I abuse not, &c.*, should be “in order that I may not make use of my right in the gospel” (i.e. in preaching the gospel).

22. *Am made*: “have become.”

23. *Be partaker thereof with you*: “share in it.”

25. [*Striveth for the mastery*: The word in Greek is used especially of contending in the public games.]—*Is temperate*, should be “exercises self-control.”

x. *Instruction concerning Participation in Sacrificial Feasts and partaking of Flesh offered to Idols.*

1—27.

The apostle shows by examples from Jewish history how pernicious any admixture of heathenism is, and warns his readers against participation in Gentile sacrificial feasts, by which those who so participate are brought under the influence of the evil spirits which control and direct heathenism, just as the Jew in his sacrifice is under the influence of Jehovah, and the Christian at the Lord's Supper is under the influence of the spirit of Christ.

1—4. Everywhere in the history of the Jews Paul sees allusions to Christian affairs and circumstances. In the cloud which accompanied the people of Israel in its march through the wilderness, and in the passage through the Red Sea, he sees the prototype of Christian baptism. In the manna and the water from the rock he sees the Christian holy supper. As previously (viii. 6) he regarded Christ living in heaven before his appearance upon earth, as working in the creation of the world, so here he regards him as guiding the people of Israel.

5—11. The judgments executed upon the lustful and rebellious people (Num. xiv. 16, 29, xi. 4 sqq., xxv. 9, xxi. 4—6, xvi. 41 sqq., xvii.) are likewise regarded as typical.

7. Exod. xxxii. 6, from the Greek version.

11. *For ensamples*: “as a type.” [The best MSS. have, “by way of a figure” or “type.”]—“Upon whom the end of the world is come:” This refers to the expectation of the immediately impending destruction of the world.

17. *For we being many, &c.*: “For it is one bread, so we being many, are one body,” &c.

18. *Partakers of*: “in the communion of.”

20. The heathen deities appear here again as actually existent beings, not gods, however, as the Gentiles suppose, but evil spirits, devils, “demons” (viii. 5).

23—33. All flesh that is sold in the meat-market may be bought and eaten, and no questions should be asked about it. But if any one, whether a Gentile at a feast out of pure wantonness, or a weak Christian who is over-scrupulous, makes it a point of conscience, then the flesh offered to idols must be avoided.

[23. The best MSS. omit *for me* both times.]

28. [*This is offered in sacrifice unto idols*: i.e. is part of a sacrifice that has been offered. Though referring of course only to heathen sacrifice, there is no mention, in the Greek, of “idols,” which would be out of place in the case of a Gentile mentioning that the meat was part of a sacrifice to his gods.]—*For the earth is the Lord's, and the fulness thereof*, should be omitted.

30. *By grace*: “with thanksgiving.”

xi. *Concerning Disorders in Worship.*

2—16.

Women (in accordance with the Greek custom) must cover their heads with a veil at worship, as a symbol of their subjection. The attempts which have been made in Corinth to break down the barrier of this custom, which has been appointed to woman, are against God and nature. On the other hand, Paul recommends to the men the Greek custom of praying with the head uncovered, whereas in the East men prayed with the head covered.

6. To pass from one immodest step to another is just as logical as to abstain from the lesser in order to avoid the greater.

7. *Glory*: image of His majesty.

10. For this cause ought the woman to have “a power” (i.e.

the veil, probably as a sign of the power which the man has over her) upon her head, because of the angels, probably that the angels may not be excited to evil lusts by seeing her. There is a reference here to Gen. vi. 2, 4.

17—34.

The Lord's Supper is a solemn religious act, the desecration of which draws down a heavy judgment.

17. *In this that I declare unto you*, should be "in enjoining this upon you."

22. *Them that have not*: "them that have nothing" [i.e. the poor].—*Shall I praise you in this? I praise you not*: "Shall I praise you? In this I praise you not."

23—25. See note on Luke xxii. 19, 20.

23. *Of the Lord*: i.e. from the tradition of the twelve.

29. *Damnation*: "judgment."—*Not discerning* should be "not distinguishing," i.e. not distinguishing the Lord's body from ordinary food.

30. *And many sleep*: "have fallen asleep," i.e. are dead [lit. "a good many are falling asleep"]. Paul regards sickness in the community and the death of many members, which has already taken place, as a divine penalty for partaking of the Lord's Supper unworthily. The death of Christians who had lived in the belief in the return of their Lord was a source of perplexity to the apostolic age (comp. 1 Thess. iv. 13—18).

xii.—xiv. *Concerning the Gifts of the Spirit in the Christian Community.*

The gifts which operate in the community have all one source, viz. the Spirit; and they all serve the same end, viz. the edification of the community, which is, as it were, one body having many members. Hence all the gifts can only have their value by means of love, which is itself the highest thing of all; and the gift which is of greater service to the community must be preferred to that which is of less service, so that "prophecy" must be preferred to speaking with tongues. To this are added various ordinances with reference to the orderly conduct of divine worship.

xii. 1—3. As Christians, it is necessary that you should have some knowledge of the varied inspiration of the divine Spirit,

whereas when you were Gentiles you followed blindly the oracles of your idols. Therefore I give you to know that every utterance of the true Spirit of God in man bears an unfailing sign by which it may be known, viz. the acknowledgment of Jesus—not simply the absence of all hostility to him (*calling Jesus accursed*), but joyful submission to him as the one Lord.

1. *I would not have you ignorant*: i.e. I do not wish to leave you in any uncertainty.

[5. *Administrations* should be “ministries” or “services,” as in Rom. xii. 7.]

10. *Divers kinds of tongues* should be “speaking in tongues” [lit. “kinds of tongues.”]

27. *In particular*: “each according to his part.”

28. *Diversities of tongues* should be “speaking with tongues” [lit. “kinds of tongues”].

31. *Covet earnestly*: “follow after” [lit. pursue with emulation].—*A more excellent way*: lit. “an exceedingly suitable way.” i.e. to obtain the best gifts. It is love alone that gives their value to all of them.

xiii. 1. *Charity*: “love.” [So throughout the chapter, and indeed wherever the word occurs in the New Testament.]

5. *Thinketh no evil*: “doth not pursue injuries” [more exactly, perhaps, “taketh no account of injury”].

[8, 10. *Fail vanish away be done away*: The same word in Greek each time, lit. “be done away.”]

10. *That which is perfect*: The perfect state of the world which Paul expects with the return of Christ.

[11. Lit. “When I have become a man, I have done away childish things.”]

12. *Through a glass darkly*: “by means of a mirror in a dark saying.”

xiv. 1—15. Speaking with tongues, i.e. speaking without clear consciousness, the utterance of disconnected sounds while in a state of ecstasy (see note on Acts ii. 4), is not so precious a gift as prophecy, i.e. preaching with prophetic inspiration, the clear exposition of religious truths in the power of the spirit, because the former is unintelligible to the hearer, whereas the latter instructs him.

1. *Rather*: “most of all” [lit. “more”].

11. *Barbarian*: "unintelligible" [better, "a foreigner." The word means properly one whose language is unintelligible to the person who so calls him.]

12. *Seek that ye may excel to the edifying of the church*: "Seek to edify the community, in order that ye may abound in all things."

16. He who understands nothing of the speaking with tongues cannot even make the thanksgiving so uttered his own by saying "Amen" to it.—*Bless* should be "givest thanks."

20. [*Children* the second time should be "babes."]—*Men*: "perfect" [lit. "complete," i.e. of full age].

21. Is. xxviii. 11, 12, from the Greek version. According to Isaiah, God will speak to His people, that believe not the word of the prophets, with other tongues, i.e. through foreign nations which He sends against His own people to punish their unbelief; consequently "tongues" are the signs threatened by God for unbelievers.—Paul here, as often elsewhere, treats the Old Testament in rabbinical fashion; for the tongues in Is. xxviii. have nothing to do with the tongues in Corinth.

23—25. No hearer is brought to Christian faith by means of the speaking with tongues, whereas by intelligible instruction one who is not a Christian who comes to listen may be convinced of his sin and error.

29. *The other*: "the others" [so, or "others" without the article, all MSS.].

31. *Comforted*: "exhorted."

32. The spirit which rules the speaker is again subject to the will of the speaker. Hence each one can so bridle the spirit that moves him as to make an orderly succession of speeches possible.

34. *They are commanded to be under obedience*: "let them be subject."—*The law*: Gen. iii. 16.

36. *Came it unto you only*: "came it only unto you" (and not to others). We must supply at the close of this verse, in order to make the meaning clear, "so that you should venture to introduce such innovations as are found in no other community."

37. *Let him acknowledge that the things that I write unto you are the commandments of the Lord*: "let him acknowledge the things that I write unto you, for they are the commandments of the Lord."

[39. *Covet*: lit. "desire with emulation."]

xv. *The Resurrection of the Dead.*

1—11.

The testimony to the resurrection of Jesus is sure.

3, 4. *According to the Scriptures*: i.e. the Old Testament (Is. liii. [4—6] 9, 10; Hos. vi. 2).

3—9. We have here the earliest account of the resurrection of Jesus. The narratives of our Gospels concerning this event are all of considerably later date. Hence it is of decisive importance to consider exactly what it really is that Paul says. Among the Christians at Jerusalem he has heard that Jesus arose on the third day, and appeared at different times to a number of his adherents. Further, he declares that last of all Christ appeared to him also. The first question is, *How did Paul understand these appearances of the risen Christ?* And this at least is certain to begin with, that he did not understand them to have been such as the Evangelists have represented them in their narratives. He did not regard them as having taken place in the body which Jesus formerly had, and which had risen from the grave. It was not in an earthly human body that he appeared, not therefore in a body on the wounds of which one could lay one's fingers (John xx. 27), or that eats bread and fish (John xxi. 9, 12, 13), or walks from Jerusalem to Emmaus (Luke xxiv. 15 sqq.). All this is directly opposed to Paul's teaching in this chapter (vv. 35—51) concerning the nature of the body of the resurrection; for according to him, this body is not the former natural, earthly, sensual body, but a new spiritual, supermundane body; flesh and blood cannot inherit the kingdom of God, and corruption cannot put on incorruption. It is also directly opposed to the fundamental view of the death of Jesus, expressed by Paul in all his Epistles. In the death of Jesus the flesh was nailed to the cross and done away with for ever, and with it the Law and the guilt of men and the sway of fleshly lusts are also done away. Paul, then, regarded the appearances of the Risen as having taken place in a supermundane, heavenly, spiritual body, evidently in that same shining body which, according to the apostle, Christ had in heaven before he came down upon earth and took upon himself "the likeness of sinful human flesh" (Rom. viii. 3). In full

accordance with this, he regarded the appearances of the risen Christ as taking place, not from the grave, not from earth, but from heaven, as even the Book of Acts (ix. 3—7) represents the appearance of Christ to Paul on the way to Damascus. The second question is, *What was it that really occurred?* Here unbiassed research can follow no other path than that of inquiry into the statements of the undisputed Epistles of Paul, as the oldest Christian documents. Now Paul, speaking of his own life, tells us of frequent “revelations and appearances of the Lord” which were granted to him. According to Gal. ii. 2, it was in consequence of such a revelation that he went up to Jerusalem seventeen years after his conversion, just at the time when opposition to his gospel had thrown him into a state of the greatest excitement. On one occasion he specially selects one from among a series of “visions and revelations of the Lord,” viz. a snatching up into Paradise and into the third heaven, when he heard words which no man could repeat (2 Cor. xii. 1—5).

Such states occurring in the experience of the human soul, of which the history of the world can show many examples, are known to science as visions. These visions are really occurrences within the hidden depths of an excited mental life, in which the enthusiast sees or hears things external to himself just as vividly as if they were actually presented to eye or ear. In view of the plain words of Paul, no one denies that he experienced such states. What is to prevent us from supposing that the appearance of the Lord also, to which he here appeals (xv. 8), was of this kind? In the original Greek, he uses similar words of the experience spoken of here (xv. 8) [*was seen*] and the occurrence referred to above (2 Cor. xii. 1—5) [*visions*]. But if Paul saw the risen Christ in a vision, why should not all the others have done the same? There is not a syllable to indicate that the appearances to the others were different from the appearance to him. He introduces all six appearances, which he relates, in the same context and with the same word. And when in reply to those who objected that he had not seen the Lord, and so occupied an inferior position to that of the other apostles, he appeals to the fact that he also has seen the Lord Jesus Christ (1 Cor. ix. 1), there is no doubt that he regards his seeing of the Lord as of the same kind as theirs, and entirely upon a level with it.

Moreover, the Christ-visions of the first Christians answer entirely to the conditions which science lays down for the origin of visions generally. If we realize the terrible shock to the mind which the unexpected crucifixion of Jesus caused in his adherents, the inner struggle between their Messianic faith and this un-Messianic death, if we realize the enthusiastic moods of the first Christians generally, of which the Epistles to the Corinthians themselves give such abundant evidence, then we shall find the visions of the resurrection just as intelligible as all the other visions of which we have historical records.

xv. 12—28.

Our own resurrection is inseparably connected with the resurrection of Jesus. For this purpose Christ came, the essence of whose being is the quickening spirit (ver. 45), viz. to make that which is dead alive. First he himself arose. At his second coming he will awaken the Christians who have fallen asleep and change those who are still living, and thus the dominion of Christ on earth will begin, during which he will destroy all powers that are hostile to God, and finally death itself. Then Christ also will lay aside his sceptre and deliver up the dominion unto God, who will then be all in all.

23—28. In these verses, supplemented and made complete by vv. 51 sqq., Paul gives his view of “the last things” in bold outline, which is afterwards enriched by the addition of the view of the conversion of all Israel in the Epistle to the Romans (Rom. xi. ; see note on Rom. xi. 30, 31). This picture contains three divisions :

(1) The return of Christ from heaven to earth, and, what is immediately connected with it, the return from the under-world to earth, in new bodies, of the believers who have died, and the change of the faithful who are still alive at the time of this great event.

(2) The period of the dominion of Christ upon earth, during which he, supported by his saints, the Christians (1 Cor. vi. 2, 3), will subdue and do away with all powers hostile to the divine kingdom, Satan with his wicked angels and all his adherents, and finally death itself. The expression “do away” [A.V. “destroy”], which Paul here uses of death and of the enemies of God and

Christ, as well as the final goal which he expected when God should be all in all (or in all men), is evidence in favour of his having assumed that there would be a complete destruction and extermination of the wicked, but not of his having supposed, as the later Church has done, that the wicked would be reserved for eternal torments. How long this business of subjugating and destroying hostile powers, and this dominion of Christ upon earth will last, the apostle does not say.

(3) After Christ shall have set out the kingdom of God in its purity, he will lay his sceptre at the feet of God, who has subjected all unto him, and who will henceforth be all in all.

In these fundamental conceptions of the last things, Paul is in essential agreement with the very writer of the New Testament who in other respects forms the most distinct contrast to him, viz. the author of the "Revelation of John." The author of the Revelation also assumes (Rev. xix. 11—xxii. 7) that there will be the same three stages:—1. The second coming of Christ, with the return of the righteous from the lower world to earth, and with a victory over the hostile powers of the devil and of anti-Christian government. 2. The dominion of Christ with his saints upon earth, the period of which he fixes at one thousand years. 3. After a final defeated attempt at resistance on the part of the evil powers, the absolute dominion of God, who, upon the new earth, is all in all, its temple and its sun.

The difference between these Biblical views and those of the later Christian Church is evident at once. 1. Neither Paul nor the John of the "Revelation" knows anything of the pious going to heaven when they die. Those who die go to the lower world and return from it to earth. 2. Paul says nothing about the wicked being condemned to eternal torments, and the Revelation speaks of this perhaps only in figurative language, which does not exclude the idea of destruction. 3. Both regard the return of Christ as immediately impending, and expect it at once. 4. The intermediate stage of a kingdom lasting a thousand years, or a period for the dominion of Christ upon earth, has been expressly rejected by the churches. 5. The Biblical writers regard the earth, and not heaven, as the proper scene of the perfection of the kingdom of God.

xv 29—34.

Additional grounds for belief in the resurrection :

(1) The action of those Christians who receive baptism over the graves of non-Christians who have died, so that by virtue of this vicarious baptism the latter may be raised with the rest to share in the kingdom of Christ, assumes the reality of the resurrection. (2) What is the use of all the struggle and suffering in the service of the kingdom of God if with this life all is over?

29. This verse shows us that some of the first Christians already entertained views of the magical effects of ecclesiastical ceremonies, such as were further developed in the later Catholic Church in its belief in the effects of baptism, of masses for the dead, &c.

[31. *Your rejoicing* should be “your glorying,” i.e. the glorying which I have in you.]

[34. *Awake to righteousness* (lit. righteously): The verb here used in the Greek means to recover from drunkenness, to be sober again.]

xv. 35—50.

The resurrection does not take place in the same earthly, material body which we have borne here, but in a celestial, spiritual body similar to the celestial shining body which Christ bore before his incarnation, and in which he also rose from the dead after his earthly body had been nailed to the cross (see above, vv. 3—9). According to Paul, the flesh, i.e. the sensual, finite and material constitution of our bodies, as of creation generally, is the source of imperfection and sin. Christ, the quickening spirit, came to destroy the power of the flesh. Hence, according to Paul, the consequence of Christ's work is that the whole creation will once more be set free from the burden of finiteness under which it now groans (Rom. viii. 18—24), and, more especially, that man will be changed from the material being, animated simply by a soul, into a spiritual being. Hence the power of the Christian spirit will be manifested in the believer by his already living to the Lord while still in the flesh, and crucifying the lusts of the flesh (Gal. ii. 20, v. 24). After death it will be shown by his resurrection in a new spiritual body.

45. Quotation of Gen. ii. 7 from the Greek version, and ampli-

fication of it by the addition of the contrast of the second Adam with the first Adam.—[*Quickening*: the Greek etymologically is “making alive,” which makes the contrast plainer between the soul, which simply lives, and the spirit, which makes to live.]

[49. *We shall also bear*: The majority of the best MSS. have “Let us also bear.”]

xv. 51—58.

At the second coming of Christ, the Christians who still live will be changed from beings with a material body into celestial spiritual beings.

55. Hosea xiii. 14, from the Greek; comp. Is. xxv. 8.—*Grave*=the under-world, the realms of the dead. [The MS. authority is in favour of the reading “death,” instead of “Hades,” translated *grave* in A.V., which some read.]

56. See notes on Rom. v. 12, 20, vii. 8 sqq.

xvi. *Personal and Business Matters.*

1—4. The collection. Comp. 2 Cor. viii. ix.

[3. With a different punctuation, approved by many editors and translators, we may here render, “Whomsoever ye shall approve, with letters (i.e. of introduction) I will send them,” &c.]

4. *And if it be meet*, &c.: “and if it be worth my going also.”

5. See notes on Acts xix. 21, xx. 1 sq. According to 2 Cor. i. 15, 23, even this was a change of plan.—[*I do pass*, &c.: i.e. I really am coming through Macedonia.]

10. See Acts xix. 22.—[*As I also do*: i.e. as much as I myself.]

14. *Charity*: “love.”

17. *Coming* should be “presence.”—[*That which was lacking*: i.e. my loss in not having you.]

18. *Acknowledge ye them that are such*: pay attention to brethren of this kind; learn to esteem them rightly; take them as your example.

19. Concerning Aquila and Priscilla, and their residence in Ephesus, see Acts xviii. 18, 19.

22. *Let him be Anathema*: i.e. "let him be accursed."—*Maranatha*: properly, in two words, Maran Atha, i.e. "Our Lord cometh" (Aramaic). The apostle sums up by a watch-word, as it were, the whole solemn purpose and earnest tone of the Epistle.

THE SECOND EPISTLE TO THE CORINTHIANS.

PART I.—CH. i.—vii.

i. 4—11.

Thanks to God for deliverance from danger of death.

It is no longer possible to ascertain what was the nature of this danger to which the apostle was exposed in Asia.

6. Read, "Either we have tribulation, then it is for your comfort and salvation; or we are comforted, then it is for your comfort which is proved by your suffering with patience the same that we also suffer."

[9. See pp. 211 sq.]

i. 12—14.

It appears that Paul's opponents had accused him of vacillation and want of earnestness because he had not kept his promise to visit the Corinthians (see note on 1 Cor. xvi. 5). But vacillation has no place in the character of the Christian. What he promises he adheres to, as all the promises of God have been fulfilled in Christ. Paul's delay in coming to the Corinthians was caused, not by his own vacillation, but by his desire to spare them.

12. *Rejoicing*: "boasting."

13, 14. Read, "For we write unto you nothing else than that which ye read, and indeed acknowledge. But I hope that ye will so acknowledge us also unto the end, as ye have (already) in part acknowledged us, namely, that we are your glory," &c.

i. 15—24.

17. *Or the things that I purpose, &c.*: "Or the things that I purpose do I purpose according to the flesh? Not so; but with me yea is yea, and nay is nay" [The lit. meaning of the Greek is either as given in A.V. or "do I purpose according to the flesh, in order that with me yea may be yea, and nay, nay,"

in which case we must take the question to end at “flesh,” and understand the answer “certainly not” as supplied in Luther’s version.]

18. *But as God is true* should be “But God is faithful, that,” &c.

24. *By faith*: “in the faith.”

ii. 1—11.

This passage probably refers to the censure of the incestuous son in the First Epistle (v. 1 sq.). It appears that the community had inflicted a penalty, but not such as Paul had demanded (“in part,” ver. 5); but the culprit seems meanwhile to have reformed, and so Paul declares himself satisfied, and gladly adds his forgiveness.

1—4. I did not wish to come to you in sorrow; I wished to rejoice in you. But how could that be possible as long as you felt yourselves grieved by me? Can one who is grieved cause any one to rejoice?

5. Read, “But if any have caused grief, he hath not grieved me (alone); but in part—that I may not accuse you—(he hath grieved) all of you.”—“Accuse you:” i.e. of want of care for my sorrow, and at the same time of indifference in regard to the crime.

10. [*To whom I forgave it*: The best MSS. read, “what I forgave.”]—*In the person of Christ* should be “in the face of Christ.”

11. Probably Paul attributes it to Satan’s crafty device, that the culprit might be driven to despair by too severe treatment.

ii. 12—17.

Here the blessed results which followed his labours for the gospel are described. The gospel penetrates the ancient world, which had fallen into corruption, like a sweet savour. Only by pure Christianity, freed from Jewish precepts, such as Paul preached, can such victories be obtained, and not by the adulterated gospel of his Judaistic opponents. Not, however, that Paul wishes to praise himself. The entrance which Christianity finds everywhere it owes not to the merits of its preachers, who of their

own strength can do nothing, but only to its own inner glory (ch. iii.).

12. *Of the Lord*: "in the Lord."

iii. 1—5.

It is plain that Paul's opponents in Corinth were furnished with letters of commendation from Jerusalem. Paul, however, needs no letter of commendation either to or from Corinth. The community itself, which owes its existence to him, is sufficient commendation for him. The master's hand is known by his work.

3. *The epistle*: "an epistle."

iii. 6—18.

The Christian religion as distinguished from the Jewish service of the Law.

Christianity is spirit, Judaism the letter. Christianity brings life, the Mosaic service of the Law brings condemnation (Rom. vii. 10; Gal. iii. 10). The former is imperishable, the latter perishes. But the Jews (and Jewish Christians) fail to perceive that the Mosaic service of the Law was destined from the first to cease. The veil upon the face of Moses (Exod. xxiv 17, xxxiv. 29—35) hindered them, as it were, from seeing the end of that which was only destined to be for a time ("which ceases").

7. [*Written*: lit. "in letters," or according to some MSS. "in the letter."] *Was to be done away*: "ceases" [lit. "is (or possibly "was") being done away."]

[8. *Rather*: i.e. "more."]

9. *Be glory*: "have glory."

11. *Is done away*: "ceases" [lit. "is being done away."]

13. *Is abolished*: "ceases" [lit. "is (or possibly "was") being done away."]

14. *Is done away*: "ceases" [lit. "is being done away."]

17. After Christ has laid aside the earthly body of flesh upon the cross, he is again—what he had been from the beginning—altogether spirit, the being from heaven whose very body is a spiritual brilliancy. Comp. 1 Cor. xv. 47—*That Spirit*: "the spirit."

18. Read, "But now we all, with unveiled face, seeing as in a mirror the glory of the Lord," &c.—*The Spirit of the Lord*: "the Lord who is the Spirit."

iv. 1—6.

Paul's view of the person of Christ rests upon a revelation of God. Hence it is neither a hidden thing (ver. 3) nor an invention of his own brain (ver. 5, "we preach not ourselves"), as his opponents of the Jewish school in Corinth represented in their accusations against him. For his conversion to Christianity (before Damascus) consisted in this: that "God revealed His Son in him" (Gal. i. 16), i.e. made it plain to him in his own spirit that the Jesus whom he was persecuting was God's Son, God's image, the Man from heaven, the Spirit. The same God who in the beginning of creation said, "Let there be light" (Gen. i. 3), has also kindled a light in his dark heart, so that he might recognize the divine brilliancy in the face of Christ. Therefore Paul does not attempt by secret wily means to win men to his gospel, but by the open declaration of divinely revealed truth he commends himself to the conscience of men in the sight of God.

1, 2. Read, "Wherefore since we have this ministry, according to the mercy that has befallen us, we are not disheartened, but we have renounced the secret shameful things, not going about in knavery nor falsifying the word of God, but by the revelation of the truth commending ourselves to every man's conscience in the sight of God."

3. *Hid*: "veiled" [as in ch. iii., "the veil," and iii. 18, "unveiled face"].—*Are lost*: "are perishing."

4. *The glorious gospel of Christ*: "the gospel of the glory of Christ."

[5. *Christ Jesus the Lord*: i.e. as Lord.]

6. *To give the light*, &c., should be "for (the purpose of) the clear recognition of the divine glory in the face of Jesus Christ."

iv. 7—v. 10.

God, therefore, supports Paul as well as the others, and the power of God manifests itself mightily in him even now in deliverance from the dangers of death, to which he has daily been exposed in his apostolic labours (7—12). Still more, when the things that are seen pass away and the toil of this earthly life is

over, will God reveal in him the life of Christ, setting him, in a new body, and all the communities that he has founded, before Christ, to whom all must give an account of all that they have done or left undone when he comes to judgment (iv. 13—v. 10).

10. The life of Paul also, like the life of Christ, presents a continual dying away of all that is finite, natural, and earthly in him.

13. From Ps. cxvi. 10.

[14. *By Jesus*: The best MSS. have "with Jesus."]

v. 1—10. We know that if the tent of this earthly body be destroyed we shall receive the spiritual body of the resurrection, which is reserved for us in heaven. For it may be safely assumed that, when this earthly body perishes, we shall continue to live, not as naked spirits, but clothed again with a body. We could wish, however, that the earthly body might not be destroyed violently by the rude hand of death, but that, surviving till the return of Christ, we might be clothed of him, i.e. transformed without pain from material bodily beings into spiritual heavenly beings (comp. 1 Cor. xv. 52; 1 Thess. iv. 17). In this earthly body we are oppressed, and we long for the heavenly body. Here we are far from the Lord, as though on a journey; we would rather be at home with the Lord, i.e. we long for his return, when we shall be united with him (upon earth). But at all times, both now when we are still far from him and again on his return, our sole endeavour is to please him.

1. *Were*: "be."

3. Read, "Since we shall indeed be clothed (with a body), and not be found without a body" [lit. naked].

4. *Not for that we would be*: "since we would not be."—*Mortality*: "that which is mortal."

6. *We are absent from the Lord* should be "we are away from the Lord upon a journey."

8. *Present*: "at home" [as in ver. 6].

9. *Present or absent*: "at home or on a journey."

v. 11—vi. 2.

With the conscientiousness of a man who has the judgment of the Lord always before his eyes, not with secret arts and craftiness, as my opponents say (iv. 2), do I labour as an apostle, and

seek to win men to the gospel. God, who sees into the heart, knows this, and I hope that you know it also. In this I do not wish to boast of myself, but only to give you opportunity of answering my opponents, who set their boast in external things, which have nothing to do with the real nature of the Christian, or the essence of the Christian character. They boast of their privileges as Jews, their descent from Abraham, their personal intercourse with Jesus when he tarried upon earth, appearing in a material bodily form. To the Christian these things are worthless, for at his death Jesus put off all that is earthly, fleshly, subject to national limitations, and he is henceforth only the Lord, who is the Spirit. With him we also have died to all that belonged to our physical appearance. The Christian is an entirely new creature. Hence we no longer look for the value of a man in that which he is or was externally (comp. Gal. ii. 6, v. 6, vi. 12, 13, 15). The true significance of the person of Christ himself is found in him not as a Jew, or as the son of David, which he was, but as the life-giving Spirit, which he has been again, since he put off upon the cross the material earthly form in which he was manifested. In the reconciling death of Christ (see note on Rom v. 10) God himself has revealed a new righteousness, which leaves everything Jewish behind. Thus, then, it is Paul's gospel that is in the full sense of the words a message on behalf of Christ, the power of which flows from God himself (ver. 20). But his office as messenger is not simply the office of one who makes a petition (vv. 20, 21), but of one who exhorts, and who is himself a fellow-labourer in the salvation of the Corinthians (vi. 1, 2).

11. *Persuade*: i.e. seek to win.

14. *Constraineth* should be "restraineth."—*Then were all dead*: "then all died."

15. *Died for them and rose again*: "died and rose again for them."

19. *God was in Christ, &c.*, should be "God was reconciling the world unto himself in Christ."

20. *For Christ*: "in Christ's stead."—*Beseech*: "admonish."

21. *Made him to be sin for us*: According to Paul's view, death is the punishment of sin (Rom. vi. 23), and hence the death of Christ must be a punishment for sin, not, however, for his own sin, but vicariously for the sin of others.

vi. 1. Read, "We, therefore, as fellow-labourers, exhort you," &c.

2. From Is. xlix. 8.

vi. 3—10.

The blameless manner in which Paul has exercised his office puts to shame those who slander him (comp. v. 11 sq.).

3. Read, "We give no offence in anything, in order that our ministry may not be slandered."

4. Read, "But in all things show ourselves," &c.

vi. 11—13.

While he has been writing against the Corinthians, the heart of the apostle has been enlarged in love. He would that he could find as wide room in their hearts also.

11. *Unto you* should be "against you."

12, 13. Read, "Ye have wide room [lit. "are not confined"] in us, but ye are narrow in your own hearts. I speak with you as with my own children, that ye may still enlarge yourselves in return."

vi. 14—vii. 1.

This passage is probably an interpolation by a later hand. It destroys the connection. The words *receive us*, i.e. "admit me into your hearts," connect vii. 2 immediately with vi. 13. The passages in the Old Testament on which this section rests are Deut. xxii. 10; Levit. xxvi. 11, 12; Is. lii. 11; Ezek. xi. 17, xx. 34; Zeph. iii. 19, 20; Zech. x. 8; 2 Sam. vii. 8, 14; Jer. xxxi. 9.

14. *Fellowship*: properly "share."

15. *Infidel*: "unbeliever" [same word as in ver. 14].

vii. 2—16.

Joy at the good account which Titus brought from Corinth. The matters referred to are not quite clear, but they are in any case the same as those alluded to in ii. 1—11. It seems that for some time a portion of the community was tempted to show its devotion to Paul by an over-severe treatment of the condemned sinner of 1 Cor. v. 1 sqq.

2. *Corrupted*: "injured."

7. *Your fervent mind toward me* "your zeal for me."

8—13. Reference to the case of the incestuous step-son (1 Cor v.).

8, 9. *A letter*: "the letter."—*I do not repent*, &c.: "I do not repent. And though I did repent, perceiving that yet now I rejoice; not that ye," &c.

11. *Revenge* should be "punishment."

12. *Our care for you*: "your care for us." [The best MSS. vary between "your care for us" and "your care for yourselves."]—He that did the wrong is the son; he that suffered wrong is the father. Possibly Paul had been accused of demanding the infliction of so severe a penalty upon the son (1 Cor. v. 3—5) out of partiality for the father, who may have belonged to the Pauline party.

PART II. CH. viii. ix.

viii.

The apostle begs the Corinthians, in rivalry with the Macedonian communities, to complete abundantly the collection for the poor Christians in Jerusalem that had been begun a year before.

[4. The best MSS. read, "Begging of us with much entreaty the favour and fellowship of the ministry to the saints," i.e. begging to be allowed to share in ministering to the saints.]

5. Read, "And, not as we hoped, they first gave up their own selves," &c.—Out of love to Christ and to me they did more than we could hope for, considering their poverty.

6, 7. *Grace*: "benefit."

7. *Therefore*: "But."—*In utterance*: "in the word."

8. *By commandment*: "as commanding."

9. In his incarnation Christ laid aside the glory which he had from the beginning with God, and walked among us in poverty, in order that we by this poverty might be made rich in heavenly treasures.

10. *To be forward*: "to will."

13. The contribution is not intended to make you poor and the Christians of Jerusalem rich, but to establish a reasonable equality. What you now do for them, they may perhaps do another time for you.

15. From Exod. xvi. 18.

16. The same zeal that I have for you.

17. *Forward* should be “zealous.”—This verse refers to ver. 6. He had to exhort Titus. But no! Titus accepted his exhortation, but he did not require it; he acted from his own impulse.

18. *The brother*, i.e. our brother. Who then was this? Was it actually a brother of Paul by birth? It is scarcely likely, as we hear nothing more of him.—*Whose praise*, &c.: “whose praise in the gospel is throughout all the communities.”

19. *Grace*: “benefit.”—*The same Lord*: “the Lord.”

[21. *Providing* should be “for we provide.”]

22. Here we have another “brother,” also unknown to us, assigned to Titus as companion and assistant in the collection of the money. [If either was actually brother to Paul by birth, it was probably this one whom he calls “our brother,” and not the one whom he speaks of simply as “the brother whose praise,” &c.]—*But now much more diligent upon the great confidence*, &c.: “but now much more diligent. And I have great confidence in you, whether on account of Titus, my partner or our brethren the messengers,” &c.

23. *Messengers*: the same word that is usually rendered “apostles,” but here used in the general sense of messengers or delegates.

ix.

5. *Whereof ye had notice*: “that was promised.”

6. Prov. xxii. 8, quoted from the Greek version. [May recall the Greek of Prov. xxii. 8, but can scarcely be said to be quoted from it.]

9. Psalm cxii. 9, from the Greek version.

10. *Both minister and multiply*: “will both minister and multiply.”

13. *Experiment of this ministration*: “this faithful service.”—*For your professed subjection unto*: “for your submissive confession of” [lit. “for the submission of your confession unto”].

PART III. CH. x.—xiii.

x.

Paul’s defence of himself against his Judaistic opponents in Corinth.

The apostle declares he is not, as his opponents say, strong only

from a distance in his letters, and weak and cowardly when at hand. On the contrary, he knows that he is in possession of weapons, for the defence of his gospel, which are powerful enough to overthrow everything that lifts itself up against his Christian knowledge. Nor does he, like his opponents, lay vainglorious claim to fields which others have already worked, and intrude himself upon that which is already completed. God himself, and not the apostle's own choice, has determined the limits of his apostolic labours. Corinth lies within these limits which God has set, but he intends, as soon as the state of the Corinthian community is satisfactory in every respect, to proceed yet further, while still adhering to his principle of not cultivating the field that has already been worked by others.

1. With this verse the third division of the Epistle begins. This part is at once seen to be written in a very different strain from that of the two former parts. On this ground the opinion has recently been put forward that these four last chapters formed a separate Epistle, dating between our First and Second Epistles. In support of this view, the beginning of this section has been especially urged. The words, "And I Paul myself," seem to indicate that others (as, for instance, Aquila it might be) had sent a letter to the Corinthians from Ephesus, and that Paul had then added to this a short letter of his own. Still, it is not necessary to suppose that this was the case. The words have a satisfactory meaning without this, inasmuch as at the end of the preceding chapter mention has been made of the many who prayed for the Corinthians and longed after them. Paul then continues, "And I Paul myself exhort you."

4. *Through God*: "before God" [lit. "to God"].

5. *Imaginations*: "machinations" [lit. "calculations"].

6. *And having in a readiness*: "and being ready."—Paul intends to punish the disobedience of the Judaistic intruders as soon as the community itself has been brought back to complete obedience to him.

15. *Having hope, &c.*: "having hope, that when your faith is increased in you, we, in accordance with our rule, shall proceed further [lit. "be enlarged abundantly"] to preach the gospel," &c.

16. *In another man's line* should be "according to the rule of other men."

xi.

Though Paul regards boasting as folly, yet the slanders of his opponents have compelled him to bring forward the points in which he himself excels. He does this in eloquent language, mingled with bitterness and irony. First he reminds them again how he laboured as an apostle without recompense in Corinth, whereas his opponents enslave and rob the community. Then he shows that he has all the advantages of which they boast, and in addition has laboured and suffered much more than they all.

1. [*Bear with me a little in my folly*: Some of the best MSS. read, "Bear a little folly from me."]—*Bear with me*: "ye do bear with me."

2. *To one husband*: i.e. to Christ as the bridegroom. Paul regards the community as the bride, and himself as the one who obtains the bride for the bridegroom.

4. *He that cometh*: The Jewish-Christian opponents announced the coming of some one of special importance from Jerusalem, probably one of the twelve.—*Ye might well bear with him*: This is ironical, and not to be taken seriously, as though he really meant that they should quietly accept the gospel of a Peter or a James. Otherwise it would be in direct contradiction to all that we know from Paul's Epistles of the relation of his gospel to that of the first apostles.

5. *Was not*: "am not" [lit. "have not been"].

[7. *Freely*: i.e. without payment.]

12. *From them which, &c.*: "from them which desire occasion to boast that they are even as we." [Some commentators adopt this or some similar rendering, and the sense suits the context, but it is very doubtful if the Greek will bear such a meaning.]

14. *Is transformed*: "transforms himself."

15. *Be transformed*: "transform themselves."

16—21. Boasting is not of the Lord indeed; it is folly; but since others boast in order to disparage him, they compel him to fall into the same folly. The Corinthians bear with fools gladly. They put up with it when any one enslaves them and fleeces them, and Paul ironically declares that he really feels quite ashamed that he did not behave to them in the same shameless manner.

16. *I*: "I also."

20. *Take of you*: "take you" [lit. simply "take," so that it may refer either to taking their property or to catching them as in a snare].

21. Read, "To my disgrace I say that we have been weak. Howbeit," &c.

24. According to Deut. xxv. 3, an evil doer was not to have more than forty blows of the stick. In order not to transgress the Law by miscounting, it was the custom of the later Jewish courts to inflict only thirty-nine.

25. Comp. Acts xiv. 19, xvi. 22, xxvii. 41. [Any reference to this shipwreck on the voyage to Rome must have been added by a later hand.]

28. "And besides all the rest, the daily crowding upon me and the care of all the communities."

32. See note on Acts ix. 24 sq.

xii.

[1. The Vatican MS. reads, "I must glory. It is not expedient, indeed, but I shall even come to visions and revelations of the Lord."]

2—5. Paul, speaking of himself in the third person, now relates a personal experience of his own. He thought that he was carried away into the third heaven (the Jews were accustomed to distinguish seven heavens) and into the upper paradise (comp. Rev. ii. 7; in Luke xxiii. 43, what is meant is the lower paradise, the dwelling-place of the righteous in the lower world).

2, 3. *I knew*: "I know."—*I cannot tell*: "I know not."

4. *Lawful*: "possible."

6. *Heareth of me*: "heareth from me."

7—10. No doubt what is here described is a painful sickness, the exact nature of which cannot now be determined. Probably Paul was subject to attacks of epilepsy.

[9. *My before strength* not in the best MSS.]

[11. *In glorying* not in the best MSS.]

12. Paul appeals here to the miracles of the apostolic age, which, he says, were performed by him as well as others. Unfortunately, he gives no examples. We can see, however, from his Epistles what he reckoned as such, e.g. surprising cures of sickness (1 Cor. xii. 9), and no doubt also extraordinary conver-

sions, powerful manifestations of his apostolic authority over the rebellious, acts such as are frequently found in connection with troubled times or powerful characters. The only example by which we could have tested the miraculous power of the apostle—the attempt to inflict sickness upon a sinner by the power of the spirit of Christ working in him and the community which he had founded, together—was, as is well known, frustrated by the discretion of the community (1 Cor. v.), and the unsuccessful attempt brought reproaches and pain enough upon him. This is one of the things that makes Paul's Epistles so extremely instructive to us, that they enable us to see into the entirely natural course of the early history of Christianity and of those contests and struggles which form an epoch in the history of the world. We find in them no other mention of miracles performed by men, nor of miracles performed by God upon men. The men who move upon this stage contend not by means of miracles (as is the case, for instance, in Acts v., xiii. 6 sq.), but with all the means of reasonable demonstration, often indeed with means that are only too human. We find great deliverances from mortal danger (2 Cor. i.), but no miraculous release from prison by means of earthquakes or angels. When Paul, therefore, speaks here of signs and wonders and mighty deeds of an apostle, they are no doubt things that appeared miraculous to that age, but which would be explained to us, if we had examples of them before us, by the natural laws of the spiritual life of man.

14. *The third time I am ready to come to you:* "I am ready to come to you a third time."

15. *For you* should be "for your souls."

16—18. These verses refer to the charge of his opponents (ver. 16), that if he did not plunder the Corinthians himself, he did so craftily by means of his emissaries.—*Nevertheless:* "but."

18. *A brother* should be "the brother."

19. *Again think ye:* "do ye again think?" [but some of the best MSS. read, "Ye have long thought"].

xiii.

2. Read, "I have told you before, and I tell you before, as when I was present the second time, so now being absent, to them which heretofore," &c.—Here it is assumed that Paul had

visited the Corinthians once during the period of his residence in Ephesus. The Book of Acts passes over this journey (see note on Acts xix. 10).

4. "For though he was crucified in [lit. "from"] weakness, yet he liveth in [lit. "from"] the power of God. And though we also are weak in him, yet we live [properly, "shall live"] in him, in [lit. "from"] the power of God among [lit. "unto"] you."

[5, 6, 7. *Reprobates*: spurious or not genuine; lit. that which will not stand testing.]

7—10. I pray God that ye do what is good. This wish of mine does not proceed from any self-satisfied intention of showing how powerful my influence over you is, but from unselfish joy in that which is good, and in the truth, even though it deprive me of the opportunity of showing my apostolic power of punishment in you. I will gladly appear weak if only you are strong. I am concerned not with myself, but with your moral perfection.

11—14. Final exhortation, summing up, as it were, the substance of the whole Epistle (ver. 11), and benediction.

11. *Farewell*: "rejoice."—*Be of good comfort*: "comfort one another" [better, "exhort one another"].

14. This is the only place where we find the complete three-fold conclusion which, in conjunction with Matt. xxviii. 19, has given occasion to the ecclesiastical doctrine of the Trinity. Among the three powers by which the blessing is conferred, the grace of Christ is placed first, because it is only this that can make the believers participators in the love of God and in a share of the grace-giving influences of the Spirit.

THE EPISTLE TO THE GALATIANS.

THE Epistle which from the early days of the Christian Church has borne the superscription, "To the Galatians," was addressed by Paul (Gal. v. 2) to the "Communities of Galatia" (i. 2). Where these communities were, and of whom they consisted, is doubtful.

The Book of Acts (xvi. 6) does not tell us that Paul, when he passed through the "district of Galatia," on his second missionary journey (A.D. 53), preached the gospel and founded Christian communities there. But neither does it exclude this supposition. Hence the majority of commentators place the "communities of Galatia" in this "district of Galatia." It lay in the heart of Asia Minor, on either side of the middle portion of the river Halys. Its origin and name are connected with the wanderings of three tribes, closely resembling one another in language, manners, and customs, the Trocmi, the Tectosages, and the Tolistoboi. On one of the warlike expeditions from west to east, made by the tribes dwelling north of the Alps, who were all known to the ancients by the common name of Celts, or, in a later form of the word, Galatians, these three tribes had separated themselves from the main body of the expedition, passed through Thrace to Asia Minor, and received from Nicomedes, king of Bythinia, a portion of Phrygia in payment for military service. They had then subsequently increased their territory by various warlike incursions ; but Attalus, king of Pergamus, had restricted them again to the district about the Halys (B.C. 240). Mixed with Greek-speaking tribes, they had added the Greek language to their own, and were called Galatians or Gallo-græci, and their country Galatia

or Gallo-græcia. The country contained three cities : Ancyra, the city of the Tectosages, in the middle ; Tavium, the city of the Trocmi, to the east ; and Pessinus, the city of the Tolistoboi, to the west. It is probable that Jews settled in these commercial cities, and it may be presumed that it was these cities which afterwards became the seat of the "communities of Galatia."

In the year 189 B.C. the Romans subdued the Galatians, but allowed them at first to retain their own internal arrangements and their princes, to whom they gave the name of "king." In the time of king Amyntas the triumvir Marc Antony united with this "district of Galatia" Pisidia and parts of Pamphylia and Lycaonia. On the death of the king the whole of this territory was formed by the emperor Augustus into the Roman "province of Galatia" (B.C. 26).

Jerome, one of the Christian Fathers (A.D. 340—420), speaks from his own observation of the similarity in sound between the popular speech of the Galatians and that of the Treviri in the neighbourhood of Treves. As these Treviri were probably a German tribe on the left bank of the Rhine, this statement of Jerome's has given rise to a dispute which is still unsettled—whether the Galatians were Celts or Germans. The name of Celt would not decide the question, for it dates from the third century B.C., when the ancients did not accurately distinguish between the different nations to the north of the Alps. Philologists have concluded from certain words that have been preserved, that the Treviri were of Celtic origin. The facts handed down to us regarding them, however, whether of language, morals, or customs, favour the supposition of a Germanic origin. And what Paul himself indicates in regard to the religion of the Galatians (Gal. iv. 9, comp. iv. 3), viz. that it was a worship of nature without images, with festivals and observances determined by the stars, and the life of nature, is not inconsistent with this supposition. If this be the case, then the Galatians would be the first Christians of German race.

Other commentators look for the "communities of Galatia"

not in the district, but in the Roman "province of Galatia," viz. in the communities of Pisidian Antioch, and of Iconium Lystra and Derbe in Lycaonia, which Paul founded upon his first missionary journey (A.D. 39—53) (Acts xiii. xiv.; Gal. i. 21). This supposition is possible, inasmuch as Paul elsewhere makes use of the names of provinces of the Roman empire (Gal. i. 21, i. 17; 2 Cor. i. 8, ix. 2, xi. 9, 10), and so in Gal. i. 2 he may have meant the "Roman province of Galatia;" and the communities mentioned in Acts xiii. xiv. actually lay in the province of Galatia. But the arguments in favour of this supposition have not hitherto decidedly preponderated over the arguments on the other side; and it is more probable that the Galatian communities, as is indicated in the Book of Acts itself (xvi. 6, xviii. 23), were situated in the district of Galatia, and were founded on the second missionary journey (Acts xvi. 6).

These communities were founded by Paul himself by the preaching of the gospel (Gal. iv. 12—20, i. 8, 9). We may infer from the Epistle that Paul had been twice in Galatia before it was written, and that on the occasion of his second visit he found the communities had already been disturbed by the operations of Jewish Christians. It is only on this supposition that we can explain such passages as i. 9, v. 3, iv. 16, 18, 19. In this case iv. 13 will refer to his first residence there and the founding of the communities by oral preaching. This agrees with Acts xvi. 6, xviii. 23. According to the Book of Acts, Paul was twice in Galatia, and on his second visit he had to strengthen and confirm a community already in existence. According to the Book of Acts, again, this community was founded on the second missionary journey which Paul undertook from Antioch, probably in the spring of the year 53 A.D. (Acts xv. 35, 36 sq.). Properly understood, Gal. iv. 13 informs us that it was not Paul's intention at that time to preach in Galatia, but a "weakness of the flesh" (see note on iv. 13) was the cause of his doing so.

There are passages in the Epistle which show us plainly that he turned his attention here to the Gentiles. The Galatians

were not circumcised (v. 2). It was the Jewish-Christian opponents of Paul, who afterwards appeared, that first attempted to carry out circumcision (vi. 12, 13, comp. iii. 3). Until Paul preached among them, the Galatians had not known the true God; and hence they were not converts to Judaism or proselytes from among the Gentiles. Certain isolated and obscure passages, from which the attempt has been made, with some success, to prove that there was one section of the community which was originally Jewish, really require a different interpretation (iii. 13, 14, 23—25, iv. 3).

Paul preached to the Galatians, as to the Gentiles of Corinth, his gospel to the Gentiles, i.e. Jesus Christ, and him crucified (Gal. iii. 1; 1 Cor. ii. 2, i. 23). He declared the true God, who in His grace had sent Christ, His Son, from heaven (Gal. iv. 4), in order that, being born of a woman and appearing in the flesh (iv. 4) as Christ Jesus, he might die *the death of the cross* for the sins of men, in execution of the divine plan of salvation (i. 4), and in order that, himself taking upon himself the curse of sin (iii. 13), he might deliver men from the present evil age (i. 4); the God who in His free grace had called the Gentiles also to the kingdom of the Messiah, and to share its possessions (i. 6, v. 8), if in faith in the redeeming death of Christ proclaimed in the gospel, they would seize this grace of God unto their righteousness (v. 2—6).

The result surpassed all expectation. The “weakness of the flesh,” of which Paul speaks (iv. 14), might have tempted the Galatians to reject him, perhaps even as one possessed and tormented by an angel of Satan (2 Cor. xii. 7). Instead of this, however, they received him as a messenger of God, yea, even as their Saviour Christ Jesus himself, and esteemed themselves blessed in receiving his good tidings (iv. 14, 15). They believed, and in consequence of their faith God gave them the Holy Spirit, and this new Spirit of life worked miraculous powers in them (iii. 2—5), and as a proof of its presence caused them in ecstatic prayer to cry, as sons, “Abba, Father” (iv. 6).

But this fair life in faith did not last. When Paul, upon his third missionary journey from Antioch (probably towards the close of the summer in the year 55 A.D.), came a second time to Galatia (Acts xviii. 22, 23), he found the faith of the communities had been disturbed by the operations of Jewish Christians. It is only on this supposition that we can satisfactorily explain certain passages (i. 9, iv. 16—20, v. 3, and probably v. 21), the contents of which cannot be referred to the first visit. How far the disturbance succeeded at that time can scarcely be determined from the Epistle. It is clear, however, that the Jewish Christians had preached a different gospel (i. 9), and that circumcision had been insisted upon (v. 3). Instances of the appearance of immoral conduct among the members of the community may have been made use of to prove to the Galatians the necessity of submission to the Mosaic Law (v. 19—21). The earnest way in which Paul speaks (iv. 20, i. 9) shows that the Galatians had not refused to listen to the Jewish-Christian agitators. But this earnestness bore good fruit, and the Galatians returned to their zeal for him and his gospel (iv. 18). Their faith seemed to be entering again upon a satisfactory course (v. 7), so that a second lapse of the Galatians from his gospel filled Paul with astonishment (i. 6).

But the new zeal of the Galatians seems only to have been kindled again under the personal influence of Paul, which everywhere swayed the minds of men so long as he was present, and not in consequence of the conviction of the truth of his preaching. After Paul's departure, they lent only too willing an ear to the renewed Jewish-Christian manipulations of the gospel. They allowed themselves to be talked over (v. 8), yea, to be bewitched—so void of understanding were they—in a way that was quite unintelligible to Paul, who had pictured Jesus Christ, the Crucified, to them, so that they seemed actually to see him with their own eyes (iii. 1). Yet, after all, at the time when Paul wrote, their fall was not complete. It is true that the progress of their religious life had been checked (v. 7), and Paul

is afraid that he has bestowed labour upon them in vain (iv. 11), and that the Spirit of God has been given to them to no purpose (iii. 3); but the Galatians had not yet been circumcised (v. 2, vi. 13); Paul still has confidence that they will not be otherwise minded (v. 10); their consciences have, so far, only been disturbed and perplexed (v. 10, i. 7). They may have joined in such observances as the keeping of the special days of Jewish worship in Jewish fashion (iv. 10), but nothing more than that.

The Epistle to the Galatians must have been written soon after receiving the news of this second lapse, in the first feeling of deep excitement, for the early part of the Epistle is full of passionate displeasure and regret (i. 6, iii. 1), and it is only gradually that this is replaced by expressions of a milder mood towards the community (iv. 12—20), while the indignation against the agitators increases (v. 7—12, vi. 12, 13).

The Epistle itself discloses to us the nature of these agitators, and hence the hypotheses which are required for its own interpretation.

Certain persons had brought to the Galatians a "second gospel" (i. 6, comp. 2 Cor. xi. 4), which Paul calls a *perversion* of his gospel of Christ (i. 7), and had thereby troubled the consciences of the Galatians (i. 7, v. 10).

It was a question, therefore, of fundamental opposition between two forms of the gospel. And since the other gospel can originally have proceeded only from the first Apostles, this was a question, indirectly at any rate, of opposition between the Apostle Paul and the first Apostles.

Now we know from Paul himself that the same *facts* underlay both of these two opposite forms of the gospel, viz. the death and the resurrection of Jesus as the Messiah; and that the fact of his death had on the whole the same spiritual meaning with Paul as with the first Apostles, viz. that it was a death "for our sins," according to the Holy Scripture (1 Cor. xv. 11, 3, 4). But the *conclusions* which the deep-thinking mind of Paul drew from this interpretation of the fact of the death upon the cross, and

which then by a kind of reaction caused the fact itself to appear in a different light, transformed his gospel into a different one from that of the first Apostles.

In what Paul calls a revelation of the Son of God in him (Gal. i. 16, 18), his mind, pursuing a regular line of thought, interprets the death of the Messiah upon the cross in accordance with the religious system of a Jew. Every fact which occurs upon earth is determined by the *divine* omnipotence, and is therefore essentially a *revelation* of the *divine* will. Even the fact of the crucifixion of the Messiah is the act of *God*, and not of men, and consequently reveals the divine *plan and purpose of salvation*. Now, according to the Jewish view, death is the penalty for sin. Consequently even the death of the Messiah was a punishment for sin. But the Messiah is the sinless One. Hence the death of the Messiah was not a punishment for his own sin. Therefore it was a punishment for the sin of men, and, consequently, a vicarious death for the sin of men. Thus the death of the Messiah falls under the definition of a vicarious sacrificial death of reconciliation for sin. But in the sacrifice of reconciliation, according to the Jewish view, God of His own grace forgives the sinner his sin, in spite of his sin, on account of the sacrifice and not on account of his own act; and He forgives him on the ground of faith in the sin-forgiving omnipotent grace of God, and not on the ground of the fulfilment of the divine will in the Law; and in this forgiveness God declares the sinner righteous, in spite of his sin, not indeed actually and in regard to the sinner's own consciousness, but for God and for the sake of the sacrifice and the faith. If this is the spiritual meaning of the fact of the death of the Messiah upon the cross, then, as the act of the divine will, it is the practical revelation of a *new* divine plan of salvation as opposed to the will of God revealed in the Mosaic Law. For in the Law the righteousness of the Jew depends upon the man's own actual fulfilment of the divine will in the works of the Law, and is the payment given by the justice of God for the man's own act. But if the death of

the Messiah upon the cross is the revelation of the *new* divine plan of salvation, then by this death of Christ and the righteousness imputed by God, the Law of Moses and the self-earned actual righteousness as a means of salvation are done away with, the national limitation of salvation to the Jewish people is done away with, and the righteousness of faith which is of the grace of God, for the sake of the death of the Messiah, opens the way to salvation to the Gentiles as to the Jews, and this without the condition of the fulfilment of the Mosaic Law, and admission to the Jewish nationality by circumcision.

This was the substance of the Pauline "Gospel of Christ" (Gal. i. 7), the gospel of Jesus Christ, and him crucified (1 Cor. ii. 2)—the simple result of Paul's attempt to comprehend spiritually the fact of the death of the Messiah upon the cross, and his success in comprehending it under a logical sequence of thought by means of the application of the Jewish system and Jewish ideas to the fact itself. And it was this gospel of Jesus Christ the crucified that Paul had proclaimed to the Galatians also (iii. 1), thus giving to them, as Gentiles, free admission unto salvation in Christ.

From the Epistle we are further able to learn also the substance of the "second and different gospel," and the truth of Paul's sentence upon it, that it was a perversion of his gospel.

According to the statement of Gal. v. 11 (comp. vi. 12), the crucifixion of Christ, which to him was the divinely-appointed act of salvation and the culmination of the whole Messianic work of salvation, was to the disturbers a stumbling-block and an offence to the religious feelings. And from this fact we may imagine what was the nature of the opposition between the gospel of Paul and the other gospel of the disturbers of his communities.

The further development of the Apostle's subject (iii. 1—iv. 7) shows us that these disturbers claimed the promises of God and the blessings of the Messianic kingdom for the "seed of Abraham" alone, in the natural and not in the spiritual sense, i.e. for

the Jewish people as the true people of God according to the promise. While Paul, upon the ground of the death of Christ upon the cross, proclaimed the abolition of the distinction between Jews and Gentiles, and so the beginning of a new community of those who had been freely called by the grace of God both from among Jews and Gentiles (v. 6, vi. 15), the disturbers clung to the Old Testament privileges of the Jews as the only authorized heirs of the promises of God. Hence in their gospel they were of course compelled to ascribe to the work of the Messiah, to the gospel of the Messiah and to the Messiah himself, a national significance, and not the universal human significance ascribed to them by Paul. And with logical consistency they required that the Gentiles should be circumcised if they would be joint heirs of the promise (v. 2, vi. 13). They had no desire at all to exclude the Gentiles from the Messianic kingdom; for the admission of the Gentiles into the people of God was a part of the Old Testament promise, and a necessary consequence of the Old Testament view of the one God, who also required one divine community. They saw the realization of this unity, however, not as Paul did, in the abolition of the distinction between Jew and Gentile in a new creation (vi. 15, 16), i.e. in a community of believers called by the grace of God independently of Judaism or heathenism; but they saw this unity realized in the conversion of the Gentiles into Jews, and the acceptance by them of circumcision, the distinctive mark of the Jewish people.

But if the cross of Christ, in the Pauline sense, was a religious offence to the disturbers of the community, then it followed that in their gospel faith could not mean the same thing that it did in the Pauline gospel. The new principle of righteousness imputed by God, deduced from the death of Christ as a practical revelation of the divine plan of salvation, not being accepted, faith could not be regarded as *the sole ground* of this righteousness, there could not be the corresponding opposition between faith and works of the Law, nor was there any ground for

the abolition of the righteousness of the Law and of the Law itself. But if the Law and self-righteousness in the Law were retained *together with* faith in Jesus Christ, then the importance of faith could consist only in this, that it was *the sole means* of attaining the perfect righteousness of the Law (ii. 16, "by means of faith"), while righteousness itself could only be attained by the actual fulfilment of the Law. This is one reason why the gospel of the disturbers retained the Law. The other reason is, that if, in consequence of the non-acknowledgment of the Pauline meaning of the death of Christ upon the cross, the disturbers did not regard Judaism as abolished, then neither was the Mosaic Law as an eternally valid revelation of God abolished. These two reasons compelled the disturbers to force the Gentile Christians of Galatia to submit not only to circumcision, but also to the Law (v. 4, 13—24).

Thus we see how from the death of Christ upon the cross were developed two forms of the gospel, according as it was made either simply *an essential point* or *the sole principle* of the gospel. The one form was strictly national, and retained Judaism together with faith in the Messiah. The other form was universal, and abolished the distinction between Jew and Gentile in faith in the Messiah. And we have every reason to suppose that that "second and different gospel," which the disturbers of the Galatian community introduced, was substantially one and the same with the preaching to the circumcision, as the bearer and Apostle of which Peter is named by Paul (Gal. ii. 7). Probably, however, the disturbers had drawn from the gospel of Peter conclusions which he himself had not drawn, so that in their mouth this gospel was more Jewish than in the mouth of Peter himself.

But if the gospel of the disturbers was a Jewish and national gospel, they themselves must have been believers from among the Jews in whom the national religious spirit still retained its full strength. Hence Paul calls them the circumcised, or Jews (vi. 13). It is not clear from the Epistle whence they came. As, however, there is no trace in it of their having proceeded

from the Galatian community itself, it may naturally be supposed that they came from without, and that they were not improbably "intruders" from Jerusalem, the centre of the national Jewish Christianity, who had forced their way into the Gentile community, like the intruders from Jerusalem in the Gentile-Christian communities of Syria and Cilicia (ii. 4), or the emissaries from Jerusalem to Antioch (ii. 12), whom Paul mentions in the Epistle. If the words, "a little leaven leaveneth the whole lump" (v. 9), refer to the disturbers, there were not many of them. Whether the person of special importance mentioned in the following verse (v. 10) was one of them or not must remain undetermined. This might be some one in whose name or authority the disturbers appeared, or pretended to appear, in Galatia, as the Jewish-Christian emissaries in Antioch appeared under the name and authority of James, perhaps some one occupying a prominent position among the Apostles in the mother community, such as James or Peter.

In order to win the Galatians to their own gospel, the Jewish Christians had first to attack the gospel of Paul. The form of this attack may be gathered from the Epistle.

The peculiar manner in which Paul in his decisive exposition (iii. 1—29) draws from the Scriptures and refers to the Scriptures, i.e. the divine word of the Old Testament revelation, all the arguments by which he *confutes* the arguments of the disturbers, shows that they themselves attacked Paul's gospel upon the ground of the divine word of Scripture, i.e. on the ground of the *historical* revelation. And this attack would be all the more effective inasmuch as Paul, and the Galatians with him, themselves acknowledged the Scripture of the Old Covenant as a revelation of God and the divine truth. The disturbers, therefore, urged the contradiction between Paul's gospel and the *historical* religious consciousness which had been developed, upon the ground of the historical divine word of Scripture in accordance with traditional historical interpretation. They maintained that according to the Scripture the promises of God, for the

fulfilment of which the Messiah had been sent, were given to the seed of Abraham, i.e. the Jewish nation, God's people of the circumcision, and were destined for it alone, and that, therefore, the Gentiles could only become joint-heirs of these promises by becoming Jews, and of the seed of Abraham, by circumcision. This was supported by the Scripture in its natural and acknowledged sense. The Scripture, even when spiritually understood, knew the Messiah and his work only in the national sense as the perfecting of Judaism. Of an abolition of Judaism and Heathenism alike, to make room for a *new* divine community of those who were called from the whole human race by the free grace of God, there was not a word in the Scripture *according to the popular interpretation*. In this sense the assertion of the Jewish Christians that the believing Gentiles could only be made perfect by circumcision (iii. 3) was altogether scriptural.

Besides this, there was another thing in Paul's gospel that the Jewish Christians in Galatia disputed, viz. the abolition of the Law. For Paul, the crucifixion of the Messiah as a practical revelation of a new means of salvation involved the abolition of the Law of Moses as a means of salvation. But the Law was a means of salvation only as a source of a holy life. Hence if abolished as a means of salvation, it was also abolished as a moral law of life. And indeed, according to Paul's view, it was, as an external letter, incapable of creating within man the strength for moral action and for the performance of that which is good. Moral action is the result solely of the divine Spirit within, given to man in virtue of his faith, by which the believer is urged from within to the outward performance of that which is good (v. 18 sq.). The Law has thus become superfluous even for the moral life of believers. But this lawless freedom of the Pauline gospel to the Gentiles was an offence to the moral and religious consciousness of the Jewish Christians. Without the check of the Law, this liberty appeared to them to be simply a means and occasion for the sinful flesh (v. 13), a riotous letting loose of all the sinful lusts of the flesh. And the Jewish-Christian dis-

turbars adhered to the Law, not only as the means of salvation for the righteousness which is of man's own act, but also as the fundamental rule of life for the righteousness of moral action itself.

But the disturbers questioned not only the truth of the *substance* of Paul's gospel, but also the genuineness of its *source*. The relation of Paul to Jesus, to the Twelve, and to his own gospel, offered easy points of attack. It certainly was a strange thing that a man who had had no personal intercourse with the Messiah, who had never been appointed an Apostle by him, who, on the contrary, had passionately persecuted the community of the Messiah, should suddenly appear as an Apostle of the Messiah, without any practical agency appearing which could have explained the change, and should appear with a gospel which had nothing in common with the gospel of the Messianic Apostles beyond the fact of the death and resurrection; for in all other respects the contents of Paul's gospel were different from those of the disciples who had been most peculiarly Jesus' own, the conclusions which Paul drew from these facts being altogether unknown to them. Again, while these latter had, as a fact, received their gospel directly from the living Messiah himself, Paul had nothing to show but his own personal assurances that he had received his gospel by a direct but inward spiritual revelation, a revelation of the same Messiah, but now risen and dwelling in heaven (i. 12). On the other hand, the Jewish-Christian disturbers urgently maintained the sole right of the Twelve to be Apostles of the Messiah in Galatia as well as elsewhere, in virtue of their past history (ii. 6, whatever they *were*), i.e. in virtue of their actual immediate intercourse with the living Messiah and their actual direct election by him. That, in the primitive community, was the ground on which they were recognized as something special, the only sure witnesses, namely, of the works and words, the life, death, and resurrection of the Messiah (ii. 2, 6, 9, comp. Acts i. 22). They thus denied the apostolic authority of Paul, and the authority of

his gospel at the same time. They demanded that Paul should be made subordinate to the Twelve, and his gospel to theirs (ii. 5, 4). According to ch. i. properly understood, the disturbers denied the inner spiritual revelation, which was to Paul the source of his gospel, and in so doing they denied the divine origin, and hence the divine authority and truth, of the gospel itself; and, as a logical consequence of this, they referred it to a human source, and asserted that it had been delivered to him and taught to him by men (i. 11, 12, comp. i. 10). It may be presumed that they availed themselves of the fact that he resided fifteen days in Jerusalem with the Twelve after his asserted conversion (i. 18, 19), in order to make this reference of it to a human source probable and credible to the Galatians. And doubtless the disturbers themselves were really convinced that Paul's gospel had been delivered to him by the Twelve in so far as it agreed with their gospel, and was his own error, a preaching of himself (2 Cor. iv. 5), where it contradicted it. Only on this supposition can we understand Paul's solemn assurance that when he was in Jerusalem he saw only Peter and James, from whom, as the representatives of the "other" gospel, he could not have received his own; only thus can we understand the unique assertion of his apostolic authority, viz. that he had been appointed an Apostle not of men, nor by means of a man, i.e. neither directly by the Twelve, nor by God by means of the Twelve.

The disturbers endeavoured to win over the Galatians to their gospel, not only by disputing the authority of Paul, but also by skilful treatment of them in other ways. They attempted to persuade them (iii. 3) that faith, resting upon the Pauline preaching, might indeed be the beginning, but was imperfect; while circumcision was the end which made all complete. Possibly they made use of the well-known distinction between the uncircumcised Gentile adherents of Judaism (the "proselytes of the gate," as they were called), who were only half citizens and half partakers of the possessions of the people of God, and the circum-

cised adherents (the "proselytes of righteousness"), who were full citizens, in order to coax the Galatians to submit to circumcision. It was represented to the Galatians that Paul, who restrained them from being circumcised, was their enemy, depriving them of their full rights as citizens of the Messianic kingdom (iv. 16), and that the zeal for the circumcision of the Gentiles was a genuine zeal to secure to them their full citizenship (iv. 17). In order to excite the zeal of the Galatians the more, they were threatened with exclusion from the kingdom of God and from the possessions of the Messianic kingdom (iv. 17); and as the Pauline gospel possessed considerable attractions for inferior minds, because of its promise of righteousness and life to the sinner in spite of his sin, as a gift of grace, it was asserted that this grace was not lost by circumcision, inasmuch as circumcision did not bind a man to the actual fulfilment of the Law and to righteousness by his own works (v. 3, 4, vi. 13). Generally speaking, it was not the serious aspect of the Law, the necessity of making life holy, which was urged, but the brighter aspect of the pleasant worship. The Galatians were urged at first simply to observe the Jewish festivals (iv. 10).

Upon this insincerity in the attitude of the Jewish-Christian disturbers, Paul founds the crushing sentence which he passes upon them (vi. 12, 13). In their insistence upon the circumcision of the Gentile Christians he perceives only the spirit of impiety, directed against the will of God, which instead of revering the death of the Messiah upon the cross as the highest expression of the divine saving will, only rejects it as a persecuting offence; and which, therefore, being unable to escape the fact itself, labours at least to counteract its effects, and put a stop to the existence of uncircumcised Gentile communities. In their insistence upon the circumcision of the Gentile Christians he sees only vanity, puffed up with the supposed superiority of the Jewish nation, determined in outward semblance at any rate to preserve the fair appearance of a member of the still privileged Jewish people of God, sees only the force of a selfish

pursuit of the empty boast of the Jewish people, devoid of all moral purpose, and in the circumcision of the Gentile Christians seeking only to gratify its own proud feeling that the Gentiles acknowledge the privileges of the Jewish nation.

The one-sided severity of this sentence must not be overlooked. Paul's gospel was a new creation of the Spirit, resulting from a one-sided conception of the death of Christ upon the cross as the act of the divine saving will and the divine revelation of a new way of salvation. This conception entirely set aside both the words and deeds of the actual life of Jesus; and the gospel which proceeded from it was a breach with the historical religious tradition of the Jewish people (2 Cor. v. 17; Gal. vi. 15). This gospel, inconsistent with the natural and traditional meaning of Scripture, could only be brought into agreement with Scripture by means of a "spiritual interpretation," which was practically always a spiritual perversion (iii. 7, 11, 16, iv. 22—30). It differed from, and indeed contradicted, what the Twelve had received from Jesus himself. Jesus had never taught his Apostles that the death upon the cross was a practical revelation of a new way of salvation, nor given them this idea of righteousness as imputed by God to the sinner in spite of his sins. He had never taught them that it is faith alone that justifies, nor that the result of the Messianic work would be to abolish the distinction between Jews and Gentiles in a new divine community. And this gospel was proclaimed by a man who, never having come into personal contact with the living Jesus or been appointed by him as an Apostle, himself solemnly declared that he had received this appointment from God, and from the Messiah enthroned in heaven, by means of a celestial vision (Acts xxvi. 19; comp. 2 Cor. xii. 1; 1 Cor. xv. 8). Thus the breach which the gospel of Paul made with the traditional religious ideas of the Jewish people was so fundamental, and there was so much in it that was strange and surprising, that we can easily explain the opposition of the Jewish Christians to Paul without being obliged to refer it, as

he does, to insincerity and unworthy motives. The disturbers of the Galatians were Jewish Christians, still attached to the national religious ideas, and still moved by national religious sentiments. From this, in which they were perfectly sincere, proceeded in the course of the struggle attempts by no means free from insincerity. They represented a certain authority, viz. the authority of historical tradition. Paul represented what is undoubtedly the higher authority of the Spirit, and the necessity of breaking with a dead form of historical tradition.

Almost the same reasons which provoked the opposition of the Jewish Christians explain also the backsliding of the Galatians. Paul's gospel was a new spiritual revelation, and was founded upon spiritual powers—upon the spiritual power of its own inherent truth—upon the logical necessity by which the Pauline conception of the death of the Messiah upon the cross followed from the assumptions of the Jewish system of religion and philosophy—upon the logical necessity of the conclusions which Paul further drew from this conception—and, above all, upon the personal spiritual power of Paul himself. But then, in the first place, this logical necessity of the Pauline ideas was part and parcel of the Jewish system, which was altogether foreign to the Gentile Christians, and which therefore they could not understand. In the second place, the plain facts were opposed to the logical consequences of this spiritual revelation. Paul proclaimed as the Messiah the same Jesus as the Twelve, and yet he proclaimed a different gospel. The Twelve had enjoyed actual personal intercourse with the living Jesus, had heard his words with their own ears, and were eye-witnesses of his works. Paul had never been in the company of Jesus at all, knew nothing about the living Jesus except from the Twelve who were his disciples, and could only give his own personal assurance that he had received his gospel by the revelation of Jesus. The Twelve had, as a matter of fact, been appointed by the living Jesus to be Apostles of his gospel; Paul could only protest that he had been called to be an Apostle by a heavenly vision. Can

we wonder that the Galatians trusted more to the actual facts than to arguments and protestations ?

The process which Paul adopts in the Epistle itself for the defence of his gospel to the Gentiles is simply a refutation of the arguments with which the disturbers attacked his gospel and imposed their own upon the Galatians. This refutation is directed against three points. The Apostle's opponents had denied the direct divine origin of the Pauline gospel, and asserted that it had been communicated to him through human channels and delivered to him by the Twelve. By undeniable facts, Paul shows the impossibility of its having been thus humanly communicated, and hence the reality of its divine origin. The opponents had on scriptural grounds denied the Gentile Christians, who had not the Law and the circumcision, the right to the blessings of the Messianic kingdom, and had claimed them for the circumcised sons of Abraham alone. By means of an exposition of the divine plan of salvation, based upon the word of God in the Scripture, Paul shows that the Gentiles who believe in Christ have this right, without being admitted into the nation of the circumcised sons of Abraham. The opponents, in accordance with this assumption of theirs, had summoned the Galatians to submit to circumcision and the Law. Paul warns the Galatians to stand fast to their freedom from circumcision and the Law.

This explains the form and logical order of the Epistle. At the beginning (i. 1—5) stands the salutation. Even in this Paul emphasizes the divine origin of his apostolic office, and the death of the Messiah upon the cross as the divinely-appointed means of salvation.

Then follows the introduction (i. 6—10), in which Paul adduces the lapse of the Galatians as the occasion of the Epistle, and in asserting that his gospel is divine, not human, states the first proposition which he then proceeds to demonstrate.

In the demonstration of this proposition (i. 11—ii. 21) he shows by the undeniable facts of his relation to the only men from whom he could have received his gospel, the twelve

Apostles, that it is not of human origin. He points out how the revelation of the gospel in him took place far away from the Twelve (i. 13—17); how, three years afterwards, on a short visit to Jerusalem, he only became acquainted with Peter and James, the very men who, as the supporters of the other and different gospel, could not have given him his (i. 18—20); how he first laboured as an Apostle of his gospel far from all contact with the Twelve or any Christians in Judea (i. 21—24); and how, after fourteen years' activity, he had maintained the truth of his gospel to the Gentiles *against* the mother community and the Twelve in Jerusalem (ii. 1—10), and *against* Peter and the emissaries of James in Antioch (ii. 11—21).

Then follows (iii. 1—iv. 7) the refutation of the assertion that the inheritance of the Messianic possessions is attached to circumcision and the Law, and has been promised only to the circumcised sons of Abraham. By way of introduction to this (iii. 1—7), Paul directs the attention of the Galatians to the fact that they did not obtain the Spirit of God, which is the earnest of all the blessings of salvation, by their own act as the result of circumcision and of works of the Law; but that they received it as a gift in consequence of their faith. Thus they are in the same position as Abraham, who also received righteousness, as a divine gift imputed to him, in consequence of his faith. This gives Paul the opportunity of passing on to show that, according to the order declared in the word of God, the divine plan of salvation, both in the antecedent promise to Abraham and in the fulfilment in Christ, made the attainment of the Messianic blessing dependent upon faith, while the Law, which stood between these two, had brought the curse of sin (iii. 8—14). This last assertion, standing in the sharpest opposition to Jewish religious ideas, compels Paul to adopt an argument in which he proves, by an exposition of the historical development of the plan of salvation, that what he asserts to have been the aim of the Law, viz. to bring the curse of sin, really was the divine purpose (iii. 15—24). And then, as the conclusion and result

of his argument, he is able to declare that the believers, without the Law and circumcision, as true sons of Abraham, are also the heirs of the promises (iii. 25—29). In an appendix to this argument (iv. 1—7), he finally gives an answer to the question which necessarily arises from the argument itself, why the period of the Law and of the curse of sin intervened between the antecedent promise in Abraham and the fulfilment in Christ.

Passing on to the next step, he now points out that the Galatians, in their tendency to Judaism, are at variance with the divine plan of salvation which he has just demonstrated (iv. 8—11), in order that he may next proceed to exhort them to remove this inconsistency.

By way of introduction to this exhortation, Paul first appeals to the feelings of the Galatians (iv. 12—20), that he may win back those who have been estranged from him, and then to their understanding (iv. 21—30), in order to enlighten again those who have been befooled by the opponents. By both these means he desires to make the Galatians accessible to his exhortations.

Then follows the exhortation itself to stand fast in liberty from the yoke of Judaism (iv. 31—v. 1).

This exhortation is then strengthened against the delusions and the accusations against their liberty, which had been employed respectively in the attempts to persuade them to submit to circumcision (v. 2—12) and to the Law (v. 13—24).

To this Paul appends some additional exhortations especially required by the peculiar circumstances of the Galatians (v. 25—vi. 10).

Finally, in a kind of postscript written with his own hand in large letters, Paul, in a crushing sentence against his opponents, discloses to the Galatians their true nature and the insincere and ungodly character of their motives, and contrasts with this his own sincere and pious conduct (vi. 11—17); and then he concludes by pronouncing a blessing upon the community (vi. 18).

The date of the letter falls not long after Paul's second visit

to Galatia (i. 6), about the end of the year 55 or the beginning of 56 A.D., some two and a half to three years after the founding of the communities. As Paul went from Galatia to Ephesus (Acts xix. 1), he must have written the Epistle either on the journey thither or in Ephesus itself.

As to the effect of the Epistle we know nothing. The First Epistle to the Corinthians, written in Ephesus shortly before Easter, 58 A.D., mentions the friendly relation between Paul and the Galatians, but that is all.

In the series of the four Epistles of Paul which are universally acknowledged as genuine, the Epistle to the Galatians stands first. It is one of the most important documents in regard to the history of primitive Christianity. It reveals to us more fully than any others the conflict of thought and life which entered the primitive Christian community and the primitive Christian faith upon the appearance of Paul and his gospel. It reveals to us, therefore, more than any other document, that even in the history of primitive Christianity there was no other law than that which works in the history of the present, the law of development from the strife and the reconciliation of opposing forces.

THE EPISTLE TO THE GALATIANS.

i. 1—5. *Introductory Greeting.*

THIS greeting is extended by the introduction of two significant thoughts, in which we already obtain a glimpse, as it were, of the contents of the Epistle. In connection with the mention of the writer, it is emphatically stated that Paul is an apostle *directly* through Jesus Christ and God, like the twelve, and has not, as might be supposed, been appointed by men, i.e. by these first apostles, or by God by means of these men. Either supposition would do away with the independence of Paul, and so with the independence of his gospel in regard to the twelve. In connection with the greeting itself, the act of redemption by the Messiah is introduced, viz. his death upon the cross for the sins of men as the divinely-appointed means of salvation from the present age, which is under the power of sin, the age in which the believers continue to live until that return of Christ which is regarded as close at hand. At the same time, every other channel of salvation, circumcision and law and righteousness which is of the Law, such as the Jewish Christians preach in Galatia, is done away with, as not in accordance with the will of God.

1. Read, "Paul an apostle not from men, nor through the instrumentality of a man, but through the instrumentality of Jesus Christ and of God the Father who had raised him from the dead."

4. *This present evil world*, should be "the present age, which is evil." [*God and our Father*, should be "our God and Father."]

i. 6—10. *Introduction.*

In the fact of the falling away of the Galatians from his gospel so soon after his departure (p. 258), Paul states the *occasion* of his Epistle (ver. 6), and in the assertion of the divine nature of his gospel (ver. 10) its immediate *contents and subject*.

In a tone of deep displeasure, Paul designates the tendency of

the Galatians to the gospel of the Law, introduced by the Jewish Christians, an apostasy, not from his gospel, but from God, who has called them, the Gentiles, into the "grace of Christ," i.e. into a sphere of life in which the relation between God and man and the attainment of righteousness and life are determined by the grace of Christ, i.e. the grace of Christ which has been revealed in his death upon the cross (see notes on Rom. v. 15—17), and not by the Law of Moses (i. 6). This sphere of life and this relation the Galatians have forsaken, and have fallen away from it to a second gospel, the claim of which to be a revelation of Jesus and God Paul denies in the certainty that his is the revelation of God. It is not another, i.e. it is not a gospel as well as Paul's, but it is only the preaching of "some," i.e. of certain persons, as Paul calls his opponents, who pervert "the gospel of Christ," i.e. the Pauline gospel to the Gentiles (pp. 259 sqq.), from a gospel of the righteousness which is of grace into a gospel of the righteousness which is of circumcision and the Law, and so trouble the consciences of the Galatians, because they refer this gospel to the first apostles and to Jesus. In opposition to this, Paul affirms the divine nature of his gospel (vv. 8, 9), invoking a curse upon all preachers of any other as a testimony to his own inner confidence. This affirmation he establishes upon the divine nature of its contents, and by further maintaining these contents themselves against the disfavour with which it is received by men (ver. 10). "Am I now persuading men or God?" he cries; a peculiar sort of expression, in which the persons stand for that which proceeds from them, men for human tradition and human doctrine (see note on ver. 12), and God for divine revelation and divine truth. "Or am I seeking to please men?" he adds. Do I alter the divine contents of the gospel in order to win the favour of men? On the contrary, from the displeasure of men in his gospel he argues its divine truth; and then he argues that he is a true servant of Christ, from the fact that (Matt. v. 10—12) men hate the truth of God. This is the meaning of the words, "If I *still* pleased men (i.e. after God has revealed to me the divine truth of the gospel), I should not be Christ's servant." For as Christ suffered the hatred of man because he proclaimed God's truth, so *must* Christ's servant if he proclaim the revelation of God.

In this Paul sets forth the main subject of his Epistle (the demonstration of the divine truth of *his* gospel), and points to the special treatment of this matter which immediately follows in the argument that *his* gospel is *not* the word of man nor of human origin (i. 11—24), and that *his* gospel has been maintained by him in its divine truth in the face of the displeasure of men (ii. 1—12).

6. *Another gospel* should be “a second gospel.”

9. *Before*: i.e. when we were formerly with you.

10. *For if, &c.*, should be “If I yet pleased men, I should not be Christ’s servant.”

i. 11—vi. 10. *The actual Theme of the Epistle.*

i. 11—v. 24. *The primary Theme.*

Defence of Paul’s gospel to the Gentiles against the objections and demands of the Jewish Christians in Galatia.

i. 11—ii. 21. FIRST PART.

Proof of the divine origin of the Pauline gospel to the Gentiles.

In support of this is adduced the demonstration of its non-human channel of communication, and the fact that its independence and truth have been maintained in the face of human opposition.

i. 11—24. *First Subdivision of the First Part.*

Proof that the Pauline gospel to the Gentiles has not been communicated to him by man, based upon six undeniable facts.

Paul begins his demonstration of the divine truth of his gospel by demonstrating its divine origin, against the objection of the Jewish Christians that it was not, like that of the twelve, a divine revelation through Jesus Christ. Paul maintains that his gospel also, like that of the twelve, is a *direct revelation* of Jesus Christ and God (i. 12—15). This certainty Paul bases upon the following argument: Every *new* word of salvation in the spirit of man, which cannot be referred to *human* tradition and teaching, is a *revelation of God*. Now Paul was confident that his gospel to the Gentiles, as opposed to the gospel of the twelve, was *new*, and that he had not been convinced of it by having received it and been taught it by man. He was confident that the contents

of his gospel had become a fact of his mental consciousness, in consequence of the fact that Jesus Christ had been spiritually seen of him also as well as of the twelve (1 Cor. xv. 8), and there-upon a spiritual communion between God and himself, spirit with spirit, had arisen (Gal. i. 16). And upon this certainty of the newness of his gospel to the *Gentiles* as a divine revelation, together with the divine approval in the results of his labours, rested the inner certainty that he had been destined by God to be an apostle to the Gentiles, as the twelve to be apostles to the Jews.

The opponents certainly did not deny the novelty of his gospel. On the contrary, it was upon the ground of its novelty, and of its inconsistency with the gospel of the twelve and the divine revelation in the scripture of the Old Covenant, that they maintained that the gospel to the Gentiles was Paul's own wisdom, and that he was preaching himself (2 Cor. iv. 5). In opposition to this, Paul's only *affirmative* argument for his gospel as a divine revelation was his *personal assurance* of the living certainty within him. This was sufficient for those who believed in him and his gospel. But it was not sufficient for unbelievers, or for believers who had become distrustful, like the Galatians. The only proof he could give them must be based upon actual and undeniable *facts*, and so it would only be *negative*, resting upon the demonstration that his gospel was not of human origin. This explains the form of the argument (i. 11—ii. 21).

i. 11, 12.

Paul begins his argument by showing that his gospel is *not after man*, i.e. not after the manner of men. It has not arisen as a spiritual subject of human thought which arises by human means, viz. by tradition and the teaching of another human being. He has not received it from the twelve and the primitive community in Jerusalem as the first depositories of the gospel of Jesus.

12. Read, "For neither did *I* receive it (as delivered to me) from a man, nor did I acquire it [lit. nor was I taught it] except by means of a revelation of Jesus Christ."

i. 13—24.

The sic facts in proof of the divine nature and origin of Paul's gospel.

i. 13—16. *The First Fact.*

The first fact is the sudden change from being a passionate zealot for the traditions of the fathers, and persecutor of the community of Jesus, to being as passionate a preacher of his gospel; a change which is only to be explained as a direct interposition of God in Paul's spiritual life. Paul calls himself a "zealot for the traditions of the fathers," because he belonged to the party of the Zealots (comp. Luke vi. 15; Acts i. 13). Their aim was, as the pious party, by means of the strictest observance of the Mosaic Law, together with all the traditional accretions of later times, to make the people of Israel, even by compulsion, a righteous people before Jehovah, and so to extort from Jehovah, as the reward of their righteousness, the realization of the promised kingdom of God. This made them a political party and strongly national, their aim being to overthrow all foreign rule with a view to the realization of this kingdom of God. In the midst of this passionate zeal for Judaism (see Acts viii. 1—3, ix. 1, 2), Paul tells us, it pleased God, according to His almighty will and His free choice, to reveal His Son in *me*, that I might preach him to the Gentiles; and not (as would, humanly speaking, have been more natural) in the twelve, in order that they might preach him to the Gentiles (see p. 285) as to the Jews (ii. 7). Paul thus marks his election to be an apostle to the Gentiles as a special act of the free grace of God (see note on 1 Cor. xv. 10), which had placed him as apostle to the Gentiles by the side of the Jewish apostles, the twelve, and especially Peter, on an equal footing of independence.

13. *Conversation*: "conduct."

14. Read, "And increased in Judaism above many of my own age among my own people, being a zealot beyond measure for the traditions of my fathers."

i. 16, 17 *The Second Fact.*

The second fact was, that immediately after this divine revelation the apostle broke off all spiritual communication with flesh and blood, i.e. with finite man (in distinction from the infinite God, who is Spirit), that is to say, he did not confer with the apostles who were before him in Jerusalem, for it is they whom he means, from whom alone he could at that time have received

instruction concerning the gospel of Jesus. Instead of going to them, Paul went from Damascus, where the revelation took place (Acts ix.), into Arabia. Whither he went in Arabia, or how long he remained there, we do not know; but the object of his journey we may gather from his own words. If Paul did not hold any communication with finite *men*, the apostles before him, in order to confer with them upon the revelation that had been given to him, then he went into Arabia into the solitude of the wilderness for solitary inner spiritual communion with *God*, that the new revelation communicated to him, which was in absolute contradiction to *his* Old Testament ideas, no less than to those of the apostles, might be formed into a consistent, clear conviction of the newly revealed saving will of God in Christ (see note on 1 Cor. ii. 9). Only when he had regained such a clear conviction of the saving will and the newly revealed divine plan of salvation (see note on 1 Cor. ii. 6 sqq.), could he appear as an apostle. It was not until after this had taken place that he returned to Damascus (see 2 Cor. xi. 32).

i. 18—20. *The Third Fact.*

The third fact was Paul's visit to Peter in Jerusalem, a visit which did not take place until three years after his conversion, when his gospel had long been an established fact of his faith, and the object of which was to make the personal acquaintance of Peter, and not to receive instruction from him. On occasion of this visit, he did not see any other apostle except James the brother of the Lord, one of the pillars of the Church (Gal. ii. 9), the most powerful and thoroughgoing champion of Jewish Christianity (Gal. ii. 12; Acts xv.). The truth of this fact he confirms by vehement assurances; for inasmuch as Peter and James were the supporters of the second form of the gospel, i.e. the Jewish Christian, it was impossible that he should have received his gospel to the Gentiles from them, so that if he had not seen any other apostle he had not received it from the apostles at all.

i. 21. *The Fourth Fact.*

The fourth fact was the journey to Syria and Cilicia, which took place after this visit to Jerusalem. These lay to the north of Palestine in Asia Minor, on the Mediterranean, at a considerable distance, therefore, from Jerusalem and Palestine

where he might still have received instruction in the gospel from men. This was Paul's first missionary journey for the purpose of preaching among the Gentiles, and on this occasion he was the first missionary to the Gentiles. The Book of Acts tells us nothing about this journey (see Acts xii. 24—xiv 28). It only mentions incidentally (xv. 23) the Gentile communities in Syria and Cilicia.

i. 22, 23. *The Fifth Fact.*

The fifth fact is, that Paul was personally entirely unknown to the Christian communities of Judea at the time of his departure into Syria, so that he had not obtained instruction in the gospel from any Christian out of Jerusalem.

23. *But they had heard only*, should be "They only knew by hearsay."

i. 23, 24. *The Sixth Fact.*

The sixth fact was the acknowledgment by the Jewish Christians in Judea, that a miracle of the divine omnipotence had transformed Paul from a persecutor of the community into a preacher of the faith, and their consequent acknowledgment of the divine origin of his gospel.

ii. *Second Subdivision of the First Part.*

Argument from the fact that the independence and truth of the Pauline gospel to the Gentiles were maintained against adverse human influence.

ii. 1—10.

Argument from the fact that the Pauline gospel is independent of the apostles who are regarded as pillars, and that this independence has been maintained against the mother community in Jerusalem.

Read, "Then after fourteen years I went up again to Jerusalem with Barnabas, and took Titus also with me. And I went up in consequence of a revelation, and laid before them the gospel which I preach among the Gentiles, but separately before them that are of reputation, lest I should run or should have run in vain. But not even Titus my companion (in my apostolic labours), although a Greek, was compelled to be circumcised. But on account of false brethren who had crept in unawares, who had

made their way in privily to spy out our liberty, which we have in Christ Jesus, in order that they might bring us into bondage—to them we yielded not for an hour by the submission (which they demanded), in order that the truth of the gospel might endure with you. But from them that are in reputation to be something special—what they at one time were matters not to me, as for the outward appearance of a man God regards it not; for to *me* those who were in reputation communicated nothing, but on the contrary when they saw that to me had been entrusted the gospel to the uncircumcision, as to Peter the gospel to the circumcision,—for he who had wrought effectually for Peter in behalf of an apostleship of circumcision, had also wrought effectually for me in behalf of the Gentiles,—and when they had come to know the grace that had been given to me, James and Cephas and John, who have the reputation of being pillars, then they gave to me and Barnabas the right hand of fellowship, to the end that we should go to the Gentiles, and they to the circumcision. Only we were to remember the poor, and this very thing I have been zealous practically to carry out.”

In the first verse of this chapter, Paul begins the second division of his argument to which he has already alluded (i. 10). The displeasure of men at his gospel is itself a proof that he is a servant of Christ, and his gospel is divine truth. This displeasure is manifested by the very men from whom alone he could have received his gospel as a tradition of men, viz. the Jewish Christians, the original community in Jerusalem and the first apostles. But it is against them that he has maintained the divine authority and the divine truth of his gospel both in Jerusalem and in Antioch.

The position of affairs was as follows. For fourteen years Paul had preached the gospel to the Gentiles in Syria and Cilicia, i.e. in Gentile lands, leaving to the twelve the land of the twelve tribes as the district appointed to them by God (see Gal. ii. 7, and comp. 2 Cor. x. 13, 14). Doubtless he had hoped to be able to preach in Gentile lands undisturbed by the original Jewish-Christian community. But, under the hypocritical pretence of brotherhood, Jewish Christians from Jerusalem (ii. 4) obtained an entrance by underhand means into his communities. Their object was to spy out the apostolic liberty

and independence of Paul in relation to the twelve (see 1 Cor. ix. 1), and to inquire whether Paul was founding communities on his own account, without submitting himself, and through himself these communities of his, to the twelve and the original community in Jerusalem. It was a question of the *personal* liberty and independence of Paul as an apostle having equal rights and authority with the twelve (comp. 1 Cor. ix. 1). And the object of the false brethren, in endeavouring to force him to submit to the twelve, was to bring the independence and authority of his gospel, which was entirely dependent upon him personally, under the authority of the Jewish-Christian gospel of the twelve, as alone valid (ii. 4, 5). The exertions of these Jewish Christians against Paul were so successful that he feared the overthrow of his past as well as his present and future labours (ii. 2). The situation appears to have been so serious and so painful that it is only by a divine revelation that Paul regains his confidence (ii. 1, 2). A revelation of this kind is an experience of the spiritual life, the human cause of which is an inner tumult of feeling arising from deep contradictions, the solution of which is earnestly sought in God. The divine will manifested in this revelation may be ascertained from Paul's conduct, which followed as the consequence of it. Supported by the results of his apostolic labours among the Gentiles, as God's confirmation of his apostolic authority and of the divine truth of his gospel, he is to go to Jerusalem, and there, at the very heart of the opposition, to win the acknowledgment of his apostolic liberty and the recognition of his gospel to the Gentiles. And this revelation makes Paul so confident, so bold, that besides Barnabas (Acts iv 36, ix. 27, xi. 22—25) he even takes Titus with him (see Introd. to Ep. to Titus), his assistant in his apostolic labours, an uncircumcised Gentile Christian—takes him into the original stronghold of the circumcised Jewish Christians, as a living testimony to his gospel to the Gentiles which he has preached, and a living proof of his victory when he has obtained it.

Thus, then, fourteen years having elapsed since the fortnight's visit to Peter, without any personal intercourse between Paul and the apostles of Jesus, he goes a second time to Jerusalem, and *for the first time* explains the gospel that he has preached among the Gentiles to the mother community, but privately,

i.e. in a separate interview, to them that are of reputation, the pillars of the Church, James, Cephas and John (see notes on Gal. i. 19; Matt. xvi. 18; Mark iii. 17). In the description which follows, the chief subject of this interview and the most important result are placed in the foreground: "But not even Titus my assistant in my apostolic labours, although an uncircumcised Gentile Christian, was compelled to be circumcised (ver. 3) (how much less then should ordinary Gentile Christians be so compelled)." About nineteen years after the death of Christ, then, the primitive community in Jerusalem still demanded that the Gentile Christians should submit to circumcision, that the Gentile should become a Jew in order that he might be a Christian. Paul then proceeds to describe separately the course of the interview with the community (vv. 4, 5) and the interview with the apostles (vv. 6—10). The description, however, is rendered obscure by the fact that the sentences are broken and incomplete. In the interview with the *community*, the question was discussed of the apostolic liberty of Paul and his independence of the superior authority of those who were in reputation. The submission of Paul to these was demanded in order that his gospel might thereby be brought to nought. It was the false brethren who had crept into his Gentile communities to spy out his liberty who appeared with this demand. On their account (as Paul begins ver. 4), i.e. in order that they might not by carrying out their demands bring to nought his labours in his own communities, and to them (as he says in ver. 5) Paul yielded not for an hour in regard to the submission that was demanded. For his gospel depended upon the independence of his apostleship. Hence also he adds, "in order that the truth of the gospel might endure with you," i.e. I, the apostle of the gospel to the Gentiles, did not submit, as was demanded of me, to the apostles of the Jewish gospel, in order that the truth of the gospel to the Gentiles might remain with you the Gentile Christians, and the superior authority of their gospel to mine might not be deduced from their superior authority over me. In the interview with those who were "of reputation," the question was discussed of the apostolic authority and equality of Paul. Those who were held to be something special, as Paul says, not without hidden irony, urged "what they once were," i.e. their past history, their

direct appointment by the living Messiah, their personal intercourse with the living Jesus, the fact that they had been eye-witnesses and ear-witnesses of his works and words (see Acts i. 21, 22). Paul replies, "That matters not to me." Their past only gives an apparent value to their personality. "The outward appearance of a man, God regards it not." But how does Paul know this? Why, to *me*, he says, those who are in reputation communicated nothing in regard to the gospel to the Gentiles; for in spite of the appearance which my past history presented as compared with theirs, it was to *me*, and not to *them*, that God had given a revelation regarding a gospel to the Gentiles, so that it was I who had something to communicate to them (see i. 13—16). Instead of having anything to teach me, they had perceived (from the visible results) that I had been entrusted by God with the gospel to the uncircumcised, in the same way that Peter had been entrusted with the gospel to the circumcised. What, then, was the proof of this? The results of Paul's labours. In the pious view of Paul, as of those who were of reputation, here was the divine sentence of approval, a practical revelation of the divine will which had been with Paul. "For he who had wrought effectually for Peter in behalf of an apostleship of circumcision, had also wrought effectually in me in behalf of the Gentiles" (ver. 8). "And when those in reputation—viz. James and Cephas and John, who are regarded as pillars—had learnt from the result of my labours the grace which God had given to me, that he had entrusted me with the gospel to the Gentiles, then they gave to me and Barnabas the right hand of a fellowship, the purpose of which was, that we should bear the gospel to the Gentiles and they to the circumcision." The two spheres of preaching were to remain distinct because no unity of belief had been attained. But the unity of love was to take the place of unity of belief. This was evidently Paul's proposal, and it is on this account that he adds: "Only we were to *remember the poor* (the name given to the Jewish Christians in Jerusalem). And this very thing I have industriously set myself to carry into effect."

Such, then, was the final result of these important negotiations. Paul had maintained the principle of his gospel to the Gentiles, that the Gentile may become a Christian without having become

a Jew. He had maintained his own independence and the independence of his preaching. He had obtained the recognition of himself as one to whom the gospel to the Gentiles had been entrusted by God. He had not obtained the recognition of his own equality as an apostle with those who were "in reputation." They acknowledged him and Barnabas as *companions* in the preaching of the gospel (as Paul calls Titus his companion and fellow-labourer, 2 Cor. viii. 23), but they denied that he was an *apostle*. And the separation between Jewish Christians and Gentile Christians was maintained by this division of the spheres of preaching. Love alone was to unite those who were thus divided. This is the reason why Paul was so zealous in carrying out in his Gentile communities the practice of holding charitable collections for "the poor saints" in Jerusalem (see 1 Cor. xvi. 1 sqq. ; 2 Cor. viii. 9 sqq.).

The object of this account is to prove to the Galatians (whom the Jewish Christians were labouring to bring over to the Jewish-Christian gospel, circumcision and the Law) that, even in the very stronghold of Jewish Christianity, Paul had maintained the divine truth of the gospel to the Gentiles and his apostolic independence.

ii. 11—21.

Argument from the fact that Paul had maintained the truth of the gospel to the Gentiles against Peter and the emissaries of James in Antioch.

11. *He was to be blamed* should be "he stood condemned."—13. *Dissembled* *dissimulation*: "acted hypocritically hypocrisy."—14. *Walked not, &c.*, should be "walked not firmly and uprightly towards the truth of the gospel."—*And not as do the Jews* should be omitted.—16. *But by the faith of Jesus Christ* should be "unless it be by means of faith in Jesus Christ."—17. *Seek* *are found* should be "sought" *were found*.—18. Read, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave himself up for me."—21. *Is dead in vain* should be "died for nought," i.e. his death was superfluous, useless.

Probably not long after the interview in Jerusalem described above (ii. 1—10), Peter, the supporter of the gospel of the cir-

cumcision, came to Antioch, at that time the mother community of the Pauline or Gentile-Christian gospel. Coming from the *unmixed* Jewish community in Jerusalem, in which the customs of the Jewish Law were still observed without any change, he here entered a *mixed* community of Jews and Gentiles, in which a uniform style of life had been secured under the influence of Paul and Barnabas by the renunciation, on the part of the believing Jews, of Jewish customs and Jewish laws concerning meats as matters of indifference in regard to righteousness before God. Peter, who in the unmixed community of Jewish believers had no doubt observed the Jewish laws in regard to meats, yielded to the prevailing spirit in Antioch. He, a Jew, ate and drank with the Gentiles. Even he put the Jewish laws on one side. This conduct on the part of Peter aroused the believing Jews in Jerusalem, for his position rendered his actions of fundamental importance. The very existence of Jewish Christianity is in danger if the supporter of the Jewish-Christian gospel gives up the legal and national customs as matters of indifference. James, the leader of the community in Jerusalem, the consistent representative of Jewish Christianity, sends circumcisers to Peter in Antioch. What they were sent for and what they did we learn from the result. Peter—afraid of them—gradually draws back and separates himself from the believing Gentiles (as the clean from the unclean, according to Jewish ideas). Nay, under the influence of the circumcisers and the conduct of Peter, all the rest of the believing Jews follow this hypocritical course, so that even Barnabas, for many years Paul's fellow-labourer and companion in spirit, is carried away by their hypocrisy.

When Peter ate with the Gentiles, it was plain that he was acting under the influence of the spirit of Jesus. Jesus had always emphasized the fact that the pious disposition is an inward thing, and had set aside the external customs of the Judaic Law as matters of indifference. He had rejected them wherever they came into collision with the inwardness of life. Where there was no such collision, he had let them alone. He had neither pronounced nor required their abolition as a conscious principle. He had thus cherished in his disciples a spirit of indifference towards these forms ; and yet, after all, their liberty could only be partial, because it was unconscious. After the death

of Jesus, Paul, with conscious logical consistency, demanded the rejection of the Law and its customs. The Jewish Christians under James, with like conscious logical consistency, demanded, on the contrary, the maintenance of the customs of the national Law. And now Peter and those who are with him, only half free because unconscious of their freedom, being afraid of the complete freedom, fall back into the complete servitude. Paul, severe as usual in his judgment of his opponents, calls this conduct of Peter's hypocrisy, in which he stands condemned. But, after all, it is only the weakness of confused and inconsistent thought and will, which falls a sacrifice to the clear and conscious will of James.

Peter's position, however, rendered his action in this matter of fundamental importance to Paul, no less than to the Jewish Christians. It was a moral compulsion laid upon the Gentile Christians, who might take part with one of the chief apostles in the belief that, after all, the observance of Jewish customs was necessary to righteousness. Hence, when he sees that Peter and the Jews who believe in the Messiah do not walk firmly and uprightly in the direction of the truth of the gospel, but like lame men totter first to one side and then the other between Judaism and Christianity (comp. 1 Kings xviii. 21), he rises up against Peter before the whole community, and crushes him, and overthrows his position that the customs of the Jewish Law are necessary to every one, even for the Gentiles who believe in Christ.

This speech of Paul's has an introduction and three divisions. In the introduction, Paul turns the conduct of which Peter has been guilty, under an obscure sense of fear, into a conscious purpose, and so brings out the undignified inconsistency both of the act and the actor (ver. 14). Then Paul attacks this logical inconsistency in Peter from his own Jewish-Christian point of view. In the first division of his speech he puts himself in the position of Peter as a Jew who believes in the Messiah, and shows how from this point of view one must pass logically to the principle of the Pauline gospel to the Gentiles (vv. 15, 16). He then opposes to this principle a consequence which the Jewish Christians drew from it, and by the impiety of which they attempted to overthrow the principle itself [ver. 17], and shows the injustice of this conclusion (vv. 18—20). Having thus defended his own

principle, he proceeds to the attack, and deduces from the principle of Jewish Christianity a conclusion, the impiety of which reveals the falsity of Jewish Christianity (ver. 21).

14. By way of introduction, Paul changes the confused conduct of Peter into a clear argument and so shows its inconsistency: "If thou, being a Jew, livest after the manner of Gentiles (thus proclaiming that Jewish customs are a matter of indifference in regard to righteousness), why dost thou then compel the Gentiles to live as do the Jews (and so maintain the necessity of Jewish customs for the attainment of righteousness)?"

15. Paul next proceeds to look at the matter with Peter from the position of a Judaism which accepts the belief in the Messiah and yet continues to be Judaism; and he shows how this Jewish Christianity, which is only an incomplete step, must be consistently carried on to his own positive position. "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, unless it be by means of faith in Christ Jesus (i.e. a man can only be justified by the works of the Law by means of faith in some way), even we have believed in Christ Jesus, in order that we might be justified by (lit. "out of") faith in Christ, and not by (lit. "out of") works of the Law, because by the works of the Law no flesh shall be justified." That is to say, the Jew who becomes a believer in Christ, and so acknowledges that the Law without faith is insufficient for righteousness, cannot remain in the half-way house of Jewish Christianity, and uniting faith and law declare faith the *means* of obtaining the righteousness of the Law. For if faith is the *necessary means*, then it is faith, and not the Law, that is the *source* of righteousness. And this is Paul's own position. Man, who is flesh, and as flesh is necessarily sinful, so that he *cannot* practically fulfil the Law, is made righteous by faith without Law.

In this logical development of the religious thought of a believing Jew, the latter, who previously never suspected that he was a sinner like the Gentiles, must at the same time acknowledge that he is a sinner. He can only relinquish the purely legal position and turn to faith when he recognizes the Law as insufficient for righteousness. And this he can only do when he recognizes that he himself is by nature and of necessity sinful, and therefore

incapable of actually fulfilling all that stands written in the book of the Law for him to do (Gal. iii. 10). But the Jew can only recognize himself as naturally sinful when he recognizes himself as a man, and man as flesh. For as being flesh, in distinction from God, who is Spirit, man is by nature sinful, under the dominion of the natural impulses of the senses which must work against the Spirit (Rom. viii. 5—8). This development of consciousness Paul makes clear by first describing the *Jew* as *man*, and then *man* as *flesh*.

17 But as soon as the Jew as a believer in the Messiah is compelled also to recognize the fact of his own sinfulness, while he still retains in part his Jewish ideas and regards the *moral* life from the point of view of the Jewish Law, he is startled and shocked at one of the consequences of Paul's principle of salvation by faith alone, together with the abolition of the Law, namely, the abolition of the Law even for the moral life. He has always considered as a Jew that life according to the commands of the Law has exalted him, above the sinful uncleanness of Gentile dogs, to the holy cleanness of a righteous Israelite. Will not he also, with the abolition of the Law, fall into Gentile sinfulness? If the restraint of the Law be destroyed, will not the sinful impulses of the flesh run riot in him also? Will not the Pauline Messiah, who brings a righteousness which is of faith alone with the abolition of the Law, prove a servant and promoter of the sinfulness of the natural impulses?

The conclusion, that this must be so, horrified the believing Jew who had only half broken away from Judaism and still looked at the moral life from the Jewish legal point of view. It was by means of this conclusion that James had frightened Peter, Barnabas, and all the rest of the half-emancipated Jews in Antioch, back into the complete servitude of Judaism. And now Paul adduces it against himself, in the second part of his speech, in order that he may deny it, and so firmly establish his own principle of righteousness by faith with the abolition of the Law.

“But if we who are Jews by nature, while we sought our righteousness in Christ (and not any longer in the Law), were ourselves found to be sinful—is not Christ then (who abolishes the Law) a servant (i.e. a promoter) of sinfulness?”

By an appeal to this impious conclusion, drawn from Paul's principle of righteousness by faith alone *without the Law*, the believing Jew endeavours to confute the principle itself, and to compel Paul to acknowledge his principle of faith *and law* as the truth.

With horror Paul rejects the impious conclusion. "Far be it" [lit. "let it not be"], he exclaims. And then he proceeds to justify his rejection of it. The conclusion would be right enough if the hypothesis, upon which it has been deduced by the Jewish Christians from Paul's principle, were correct. This hypothesis is the view of the Law which the Jewish Christians still retained from Judaism, viz. that the Law was able to subdue the power of the natural sinful impulses in man, and to make a moral, sinless life possible. This is why the Jewish Christian calls the Pauline Gentile Christians who have done away with the Law "transgressors of the Law," imagining that he himself, if he retains the Law together with faith, is no transgressor of the Law. But this view is false. The Law as external letter (2 Cor. iii. 6) is only able, by the contradiction between the commands of God and the natural sinful impulses, to make the man *conscious* of his sinfulness, or bring him to the *knowledge* of sin (see notes on Rom. iii. 20, vii. 13; Gal. iii. 21), so that from having been unconsciously sinful he becomes a conscious sinner and transgressor of the Law. It can never bring about emancipation from sinfulness and sin. Thus by the Law the Jewish Christian corrupts the principle of faith, and makes use after all of a perverse means for the attainment of his purpose.

18. By means of the above argument, in a very condensed form, Paul confutes the hypothesis on which the conclusion of the Jewish Christian depends, and so overthrows the conclusion itself. "For if I (Peter as a Jewish Christian) build again that which I destroyed (i.e. the Law in its commandments, which I destroyed when I became a believer), I make myself a (conscious) transgressor of the Law. (But others like the Gentiles, who do not build up the Law again, are not transgressors. For where there is no law, there is no transgression of the law.)" See note on Rom. iv. 15.

19. Paul now proceeds to show that the conclusion which the Jewish Christian draws does not properly follow from the position

which he takes. "For I (Paul as a Gentile Christian) through the Law am dead to the Law, that I may live unto God (and not to the natural sinful impulses). I have been crucified with Christ, and it is no longer I (the old sinful man) that live, but Christ that liveth in me." The truth of this rests upon the arguments of Rom. vi. 1—14, vii. 1—6, that Christ, by his death upon the cross, has satisfied the curse of sin under the Law—which makes death the wages of sin—and so has died to the Law. In his union with Christ, therefore, the believer also has died to the Law (Rom. vii. 4), so that he no longer lives unto the Law, but in a new life of the Spirit lives unto God (Rom. vii. 6). But as in the death of Christ upon the cross the flesh has been slain, and in the flesh the power of the sinful natural impulses (Rom. viii. 3), so in the union of the believer with Christ the flesh and the sinful natural impulses have been slain in him also, so that henceforth he lives not as the Ego, the old man, but as a new man in whom Christ, the Spirit (Rom. viii. 9), is the determining power. Then the sinful natural impulse has ceased to have any power in the moral life. By the living power of Christ, the Spirit, the moral life has become a holy life in the Spirit (Rom. vi. 3—13).

Thus Paul has proved that his principle of faith without the Law does not really admit of the conclusion drawn by the Jewish Christian, that Christ is a promoter of sin. On the contrary, by the appearance of a new living power in the believer with Christ, Christ becomes the promoter of a holy life.

It is true that, as long as the believer lives *in the actual reality* of this present age in the flesh, the power of the flesh does unfortunately still work even in him. And so it is possible that even in the moral life of the believer the sinfulness of his nature may be revealed as actual sin. But if it is to provide against this that the Jew would build up the Law again, Paul has already shown the perversity of this course. The Law is not capable of doing away with the sinful act; only faith can secure the forgiveness of the guilt of sin, faith, namely, in the grace of God and the death of Christ upon the cross, which does away, not indeed with sin, but with the guilt and punishment of sin. This is the meaning of the words, "The life which I now live in the flesh, I live in faith, the faith in the Son of God who loved me and gave himself up for me."

Paul has thus securely established his own principle of faith without the Law. In the third part of his speech he proceeds to the attack. By restoring the Law, the Jewish Christian has restored the legal position in regard to the relation between God and man—the position of a righteousness which gives to the sinner the due wages of his own action. In doing this the Jewish Christian annuls God's act of redemption in the death of Christ upon the cross. This is the meaning of Paul's words, "I do *not* set aside the grace of God; for if righteousness be by means of the Law, then Christ died for nought." The death of the Son of God upon the cross, this highest saving act of God, is then altogether superfluous. By reducing it to this impious conclusion, Paul overthrows Jewish Christianity—the combination of faith *and* law.

These two conclusions, that which Peter draws from the principle of Paul, "Then is Christ a promoter of sinfulness," and that which Paul draws from the principle of Peter, "Then has Christ died for nought," show us what a vast interval there was between the Jewish gospel of Peter and the Gentile gospel of Paul.

The object, however, of the account of the proceedings in Antioch here given is to show the Galatians, who had been decoyed away from the Gentile gospel to the Jewish gospel, from Paul to Peter, by Jewish Christians, how before the whole community Paul had openly maintained the divine truth of his gospel against this prince among the apostles of Jewish Christianity, and had overthrown the gospel of Jewish Christianity itself.

iii. 1—iv. 7. SECOND PART.

The divine TRUTH of the Pauline gospel to the Gentiles, in making the possession of the blessings of Messianic salvation dependent upon faith alone, without the Law, demonstrated by its agreement with the word of God in the Scripture.

The Jewish Christians in Galatia had denied not only the divine origin of the Pauline gospel to the Gentiles, but also its divine truth. They had affirmed that it was in contradiction to the divine word of the Old Testament, which was the ultimate source of truth for Paul as well as for them, and through Paul for the Gentile communities founded by him. They had pointed out that, according to the divine word of Scripture, God's plan of

salvation had promised the possessions of salvation only to Abraham and his seed, and to the latter only in the same way as to Abraham, who was justified by works (Rom. iv. 2), and further that the seed of Abraham was the Jewish nation descended from Abraham and separated from among the nations by circumcision and the Law, that the Gentile Galatians could only become members of the Jewish people and the seed of Abraham by accepting circumcision and the Law, and, as the seed of Abraham, could only become heirs of the promise through righteousness, like that of Abraham, by the works of the Law. All this, and the prospect of obtaining possession of the blessings of the Messianic kingdom by means of this charm, had so befooled the Galatians that they had resolved to accept both Law and circumcision, and the gospel of circumcision with the righteousness of the Law by works, and to renounce the gospel of Jesus Christ the crucified, which by grace promises to all men righteousness and life, and the inheritance of the treasures of salvation, by faith alone, without the works of the Law, for the sake of the death upon the cross.

Thus Paul is under the necessity of proving the truth of his gospel on this very same ground of the divine word of Scripture. This explains the form of his argument, and the fact that it is based throughout upon Scripture, instead of resting, as in the Epistle to the Romans, upon the nature of man, sin and the Law.

iii. 1.

The words, *that ye should not obey the truth*, and *among you*, are a gloss, and should be omitted.

This verse connects the second part of the Epistle with what has immediately preceded. With deep emotion, stirred by the clear proof just completed of the falsity of Jewish Christianity and the prospect of the inclination of the Galatians to fall away into this error, Paul exclaims: "O foolish Galatians, who hath bewitched you, before whose very eyes Jesus Christ (the Messiah) hath been depicted as the crucified?" i.e. all this has been set forth as plainly as if they had seen it with their own eyes.

iii. 2—iv. 7. *Refutation of the Jewish Christians.*

With verse 2 the apostle enters upon the refutation of the magic watchword of the Jewish Christians. He also starts from

the same position, that only the seed of Abraham, in the same way as Abraham, is heir of the promise. But he proves it to be the word of God in the Scripture that only the believers are the seed of Abraham, only the righteousness of faith is the righteousness of Abraham, and that the divine will in the plan of salvation has attached the inheritance of the promise exclusively to Christ and faith.

The argument has five divisions: The introduction (vv. 2—7), the argument itself (8—14), the demonstration (15—24), the result (25—29), an appendix in elucidation of a special point (iv. 1—7).

2—7. *Introduction to the Argument.*

4. Read, "Have ye experienced so great a thing in vain? If it be really in vain."—7. Read, "Therefore ye know," &c.

As an introduction to his argument, Paul points the Galatians to a fact in their own life of faith from which they may learn by their own experience the actual law according to which the will of God bestows the blessings of salvation.—They are given, not as wages for personal efficiency in works of the Law, but as a gift of grace for readiness to receive them in faith. "Did ye receive the Spirit (the Spirit of God, the first fruits and pledge of all the blessings of salvation, Rom. viii. 23; 2 Cor. v. 5) by the works of the Law, or by the hearing of faith?" In this last peculiar expression he expresses the pure receptivity of faith which, with open heart listening for the preaching of the word, receives the Spirit of God by faith. Before pursuing this thought further, however (ver. 5), he introduces parenthetically a sharp rebuke (vv. 3, 4): "Are ye so foolish? Beginning [lit. "having begun"] with the Spirit of God, are ye now being made perfect in the flesh?" referring to the fact that the Jewish Christians maintained that only circumcision, the external unspiritual form, could make the Gentiles complete Christians and full citizens in the Messianic kingdom. In Paul's opinion, on the other hand, circumcision actually deprives them of the results of grace which they have attained (see Gal. v. 3, 4). Hence he adds, "Did ye experience so great a thing (i.e. the reception of the Spirit of God) in vain?" confirming his sentence with the words, "If it really was in vain." Then returning to ver. 2, he once more brings out the actual law of the divine plan of salvation

from the experience of the Galatians themselves. The God, then, who offers you the divine spirit as a pure gift, and works miracles in you, does He do this in consequence of works of the Law, or of the hearing of faith? Here Paul has brought the personal experience of the Galatians themselves into a form in which they can compare it with the personal experience of Abraham, the representative of salvation, in whom the law of the divine plan of salvation was realized for the first time and for all future time. And so he continues, "Even as Abraham believed God, and it was accounted to him for righteousness," i.e. the readiness of the believing heart to accept the word of God which appeared inconsistent with all reality (Gen. xv. 5, 6), was by the grace of God reckoned to him as righteousness which he had not earned as wages of his own personal exertion in works. And then Paul concludes: "Ye know, therefore, that those who are of faith (and not those who are of works, as the Jewish Christians maintain) are sons [so lit.] of Abraham (i.e. are they that are one with Abraham in that which is his essential characteristic in the historical plan of salvation, viz., in his faith)."

iii. 8—14. *The Argument.*

8. *The heathen* should be "the nations" [the same word that is usually rendered "Gentiles," but "nations" at the end of this verse].—*Preached before the gospel*: "made known."—11. *The just shall live by faith* should be "The just shall have life from faith."—14. *Through*: "in."

Paul has now reached the beginning of the argument by which he can prove on scriptural grounds that in the historical plan of salvation which begins with Abraham, the divine will has attached the blessing of the possessions of Messianic salvation to faith and not to the Law (8—14). This historical plan of salvation has three stages. The beginning is the blessing of the promise in Abraham, the middle is the curse of sin in the Law of Moses, and the end is the fulfilment of the promise in Christ.

8, 9. *The beginning* reveals the unchangeable law of the divine plan of salvation in the promise to Abraham. "Because the Scripture (i.e. God who speaks in the Scripture) saw beforehand that it is by *faith* that God justifies the Gentiles, it gave beforehand to Abraham (as the impersonation of faith) the

promise: In thee shall all nations (not one alone, the Jewish people) receive the Messianic blessing. And therefore it is the *believers* (and not the doers of the Law) who receive the blessing with *believing* Abraham (and not with Abraham as the doer of works)."

10—12. That this practical law of the divine plan of salvation is not changed or abrogated by the *middle stage* of the order of salvation, the Law of Moses, is proved by Paul from the nature and result of the Law as it appears from the divine word of Scripture. "For all without exception who are of the works of the Law, have been brought under a curse." The truth of this extraordinary assertion Paul proves from the word of God by the following syllogism, which, as need hardly be pointed out, is incomplete. "The Scripture says: Cursed is every one that continueth not in all the things that are written in the book of the Law, to do them." Now it would be possible in itself that any one might actually fulfil all the commands of the Law. In that case he would have righteousness from works of the Law, and, as the reward of this righteousness of the Law, life and the blessings of salvation. But the Scripture itself denies this possibility: "But that no man is justified in the Law in the sight of God (even if he be so in the sight of men) is evident (from the word of Scripture), The just shall have life from faith;" i.e. faith is the foundation of the life of the righteous man, and so the ground of his righteousness itself, inasmuch as life is only a result of righteousness. Now if faith were the principle of the Law, then even according to this saying of Scripture righteousness by the Law would be possible. But according to the Scripture, the principle of the Law is not faith, but—"He who by his actions fulfils the commands of the Law shall have life in them" (ver. 12). Therefore—so we must complete the argument—if, according to the Scriptures, righteousness and life depend upon *faith*, no one is justified before God in the *Law*; therefore no one actually fulfils by his deeds all that is written in the book of the Law; therefore, according to the Scripture, every one is accursed who seeks to establish his righteousness by the works of the Law. Paul has now proved that the law of the divine plan of salvation revealed in Abraham has not been altered or abrogated by the middle stage of its development, viz., the Law of Moses.

The Law by its principle of actual fulfilment of itself does *not* bring righteousness and life, but a curse instead of a blessing.

13, 14. The *end* of the plan of salvation in Christ reveals the same actual law of salvation as is revealed in Abraham. "Christ hath redeemed us" (who in the middle period were under the curse of the Law) "from the curse of the Law, being made a curse for us (by his death upon the cross)." This is proved by the scriptural saying, "Cursed is every one that hangeth upon the wood (of a cross)." But the object of this, the redemption from the curse of the Law, was, that the plan of salvation which began in the promise to Abraham might attain its ultimate realization, that the blessing of Abraham might come upon the Gentiles also in Jesus Christ (and not in the Law of Moses), that we all may receive the promise (i.e. the promised Spirit of God as earnest of all the blessings of salvation) by means of faith.

Paul has thus proved to the Galatians from the divine word in Scripture itself, that the will of God in the historical order of salvation has attached the Messianic blessing of salvation to faith, and not to the Law.

But the whole strength of this argument is dependent upon an assertion which is in the sharpest opposition to all previous ideas of history, and especially the ideas of Paul's Jewish-Christian opponents—viz., that the Law of Moses, revealed by God, had brought *upon all without exception*, not righteousness, and life, and blessing as the wages of righteousness, but on the contrary a curse, as the wages of sin; that it was *not* the expression of the divine will for our salvation and of its operative law, but on the contrary was *excluded* from the plan of salvation, and in the divine order of salvation *excluded* from the promise and its fulfilment. Never had the Jew in the whole course of history from the days of Moses, never had the Jewish Christian entertained any other idea than that the divinely revealed Law of Moses had been given for the purpose of righteousness, and life, and blessing; that in it Israel might have obtained, and indeed had obtained, righteousness, and life, and blessing; that the Law of Moses was simply the uniform continuance of God's plan of salvation which had begun in the promise to Abraham, and the Messiah only the uniform fulfilment of that which had thus been continued in the Law of Moses. In Paul's assertion, which declares an entirely

new revelation concerning the divine order of salvation, the Jewish Christian can see nothing but the expression of the impious hatred of a man who is hostile alike to the Law and to the people of the Law. It is this that gives such a terribly serious aspect to the assertion thus maintained against the Jewish Christians (10—14). And to this is added another fact, equally serious. Paul was the *first* to whom the revelation had been given, that the Law of Moses, which up to that time had been held by the Jews to be a revelation of God *eternally valid*, had only a *temporary and finite* validity, notwithstanding the fact that it was a divine revelation. This idea, then, which apparently is so inconsistent, and which by its inconsistency troubles the pious mind, requires to be established in such a manner as to remove all doubt from the mind.

iii. 15—24. *The confirmation of the preceding Argument.*

Paul now turns with the greater care to the confirmation of the preceding argument. He expends upon it all the intelligent ingenuity, and to some extent the ingenious subtlety, which he had learnt in the acutest and most subtle of schools, that of the Pharisaic Rabbis. Nevertheless, he is employing the methods and forms of argument of his age, and so his words have their full force both for him and for his contemporaries.

The question before him is of the significance of the Law of Moses in the historical order of salvation, and its relation to the divine will in the promise, i.e. the beginning of the promise in Abraham and its fulfilment in Christ.

Paul starts (ver. 15) from the undisputed hypothesis of the *immutability* of a divine covenant, which he makes the more secure by comparing it with a human covenant. "Brethren, I speak after the manner of men. Even the covenant of a *man* (who changes, and how much more, therefore, the covenant of God the unchangeable), if it be confirmed, no one disannulleth or addeth thereto." He then proceeds (ver. 16) to state the divine covenant to which this hypothesis is to be applied: "But the promises were given (as the word of God) *to Abraham, and to his seed*" (Gen. xiii. 15, xvii. 19). Paul regards it as of decisive significance that the Scripture here employs the word

seed in the singular. After the rabbinical fashion of interpretation, opposed, indeed, to the original meaning, he infers from this that the word seed refers to an individual, and hence naturally to the Messiah, the fulfiller of the promise. In the next place, he considers it of decisive significance that the Scripture says Abraham *and* his seed, so that, according to Scripture, the divine promise is to *two* only, viz., Abraham and Christ, *to the exclusion of all others*. In order to bring this out the more emphatically, Paul adds: God saith not, And to his seeds (in the plural), as if speaking with a view to many, but as with a view to one, And to his seed (in the singular), which is Christ. From this promise and its two members, *and two only*, according to the word of God, viz., Abraham and Christ, in whom the plan of salvation is revealed, the Law is therefore excluded.

The exclusion of the Law is now more distinctly stated (vv. 17, 18). Having begun with the hypothesis of the immutability of the divine covenant, he now applies that hypothesis to the alleged covenant of the promise to Abraham and Christ. "And this I say. A covenant previously made valid by God (the words "*in Christ*" should be omitted) cannot be invalidated by the Law which came four hundred and thirty years afterwards (reckoning according to the Greek version of Exod. xii. 40), so as to make the promise of none effect." In ver. 18, Paul shows by a concise statement of the essential opposition between a law and a promise, that if, as the Jewish Christians supposed, the Law, instead of being excluded from the promise, was a *continuation* of it, then it must destroy the promise. According to the Law, man receives from justice the merited wages of his own act. According to the promise, he receives from grace an undeserved gift of the divine goodness. This is the meaning of the words: "For if the inheritance were obtained from a law, it would no longer be from a promise. But upon Abraham God bestowed a favour by means of a promise."

Paul has now established upon three distinct grounds his assertion that in the order of salvation the Law has been excluded from the divine plan in the promise to Abraham and Christ; first, upon the ground of the *immutability* of a divinely-appointed order; secondly, of the *form* which God has given in the Scripture to the divine plan of the promise; and thirdly, of

the *essential opposition* between the Law and the promise. But this exclusion of the Law only makes it more puzzling. Is it not a revelation of God? Is it not a part of the order of salvation? Must it not have some definite relation to the promise, and some definite purpose in the divine plan? In answer to this, Paul himself propounds the question: "In these circumstances what is the purpose of the Law?" [lit. "Why then the Law?"], i.e. "what is its meaning and position, within the order of salvation and in regard to the promise?"

Paul replies again to his own question most carefully, both negatively and positively. In the first place (vv. 19, 20), he denies that the Law is one with the promise, as the Jewish Christians affirmed. Previously (vv. 15—18) the exclusion of the Law from the promise was proved from the nature of the promise. Here (vv. 19, 20) it is proved from the nature of the Law, from its purpose, its period, and its form. First, the *purpose* for which God gave it: "It was given for the sake of conscious transgressions of the Law." This has already been explained (ii. 18). It was given in order that the natural sinful impulses unconsciously working in the fleshly nature of man, may, by their opposition to the divine prohibitions of the Law, be made consciously sinful, and so the sinful impulses may be brought to conscious and guilty sin (comp. Rom. vii. 7 sq., 13). Hence the object of the Law is sin (see note on Gal. iii. 10—12), and not the salvation of man, which is the object of the promise. Hence the Law cannot belong to the promise. Secondly, Paul proves this from the *period* for which the Law was given. "It was added (to the promise) until the seed should have come, unto whom the promise was given." This follows from the fact that the promise refers to Abraham and Christ, and that therefore the Law was only added by God temporarily as a transient thing, whereas the promise in Abraham and *Christ* is eternal and eternally valid. Its transience, again, prevents the Law from belonging to the eternal promise. Thirdly and lastly, Paul proves the exclusion of the Law from the promise by the *form* in which the Law was given. "Ordained (by God) by means of angels in the hand of a mediator; but a mediator belongs not to one, but God is One." That God had not given the Law directly, but through the medium of angels, was one of the dogmas of the rabbinical

schools, and, as the consciousness of the spiritual nature of God developed, this idea had become attached in the Greek translation to passages such as Deut. xxxiii. 2 (comp. Heb. ii. 2; Acts vii. 38, 53). That God had given the Law in the hand of Moses who stood between the Lord and the sons of Israel, is stated in Scripture (Deut. v. 5; Levit. xxvi. 46; Num. xxxvi. 13). Hence the later teaching of the schools gave to Moses the name of mediator of the Law, or simply mediator (see Heb. viii. 6, ix. 15, xii. 24). Now this manner in which the Law had been given was a matter of no little importance as regards the view of Paul and his age. The fact that God had given the Law in this particular way, not *directly* but *indirectly* by angels in the hand of a *mediator*, being itself the *expression* of the divine will, *reveals* the divine will to him who is able to recognize the will of God from the fact. And such a one recognizes the will of God from the fact by a "spiritual" interpretation (see note on iv. 21—30), if he considers the nature of a mediator. A mediator has no place except where two or more stand opposed to one another in *diversity* of thought or will, a *diversity* which the mediator reduces to *unity*. Where there is unity of will to begin with, a mediator has no place. This Paul expresses by the general proposition, *A mediator is not of one*. And to this proposition he adds another: *But God is One*; i.e. it is the nature of God to be at one with himself and not at variance with himself (comp. Rom. iii. 30). But these two general propositions do not receive their definite meaning until they are applied to the case in point. From the proposition, *A mediator is not of one*, Paul draws a conclusion in regard to the Law and its place in the order of salvation according to the will of God. That which is true of the mediator by whom the Law was given by God, is also true of the Law according to the will of God. As, therefore, the mediator does not belong to one, so also the Law, according to the will of God, does not belong to one. But the unity of God is completely represented in the promise in its two parts. As in the promise to Abraham, so also in the fulfilment in Christ, God has made the blessings of salvation conditional upon faith. In both parts of the promise He is one in Himself in His plan of salvation, and the *promise* is the definite *expression of the God who is one in Himself*. When, therefore, it is stated generally

that a mediator is not of one, the context makes that mean that the mediator does not belong to the promise. And since that which is true of the mediator is true of the Law, that comes to mean that the Law does not belong to the promise. God, ordaining the Law not directly but through a mediator, has thereby revealed that, as a mediator is not of one, so also the Law does not belong to the promise and to the plan of salvation which is one in the promise. This is what Paul, then, finally proves to the Jewish Christians, from the manner in which the Law was given, against their assertion that the Law belongs to the promise, and that the Law with the promise beforehand and its fulfilment afterwards, Moses with Abraham and Christ, constitutes a uniform development which is an expression of a divine plan of salvation which is one in itself in all *three* stages of the divine order (comp. Rom. v. 20).

So far, however, Paul has only shown the relation in which the Law does *not* stand to the promise. It is necessary, in order to make his reply sufficient, that he should show in what relation the Law actually does stand to the promise. This positive answer he finally gives in vv. 21—24.

For this part of his reply Paul prepares the way by rejecting an apparently logical conclusion which his opponents had drawn from what he had previously demonstrated, and which they urged as a proof of the falsity of his whole argument that the Law did not belong, in the divine plan, to the promise. If the Law does *not* belong to the promise, and yet, like the promise, has proceeded from God and forms with the promise a part of the divine order of salvation, then the Law would seem to be in opposition to the promises of God. And if this were correct, then, promise and Law being alike expressions of the divine will, there would be *contradiction* in the will of the God who is one in Himself. The impossibility of so impious a conclusion would show that the hypothesis on which it rests must be false. But this hypothesis is the relation which Paul declares to exist between the Law and the promise, viz., that the Law does not belong to the promise. This conclusion, therefore, Paul meets, in order to confute it (ver. 21). "Is the Law then against the promises of God?" With horror he rejects the impious conclusion. "Far be it!" And then he gives his reason for rejecting

it. The conclusion would be right enough, if the hypothesis upon which the Jewish Christians had drawn it from Paul's assertion had been correct, viz., that the Law was capable of imparting righteousness. In that case there would be, as the will of God, a righteousness of the Law, as the earned wages of a man's own moral act in the works of the Law, *and* a righteousness of faith as the unearned gift of the divine grace, in spite of a man's own sinful action, and both realized. Then the Law and the righteousness of works would be *opposed* to the promises and the righteousness of faith. But this assumption of the Jewish Christians is false. The Law is only letter, and not spirit (2 Cor. iii. 6). It can only hold up before sinful man the mirror of the divine will from without, unto death. It cannot communicate the life-giving power of the divine Spirit within, to enable him actually to fulfil this will. Hence it can create no righteousness of the Law resulting from actual fulfilment of it. And hence the hypothesis and the conclusion of the Jewish Christians fall together. This is the meaning of the words, "If (as is not the case) there had been a law given which had the power to make alive (i.e. to give the life-creating divine Spirit), then righteousness would really (and not only in the imagination of the Jewish Christians) have been from a law" But the true purpose of the Law in the order of salvation is quite different. The Scripture, i.e. God according to the divine word of Scripture, has shut up the whole human race under the power of sin, i.e. of the sinful natural impulses, as if in a prison (see notes on Rom. v. 12 sqq., iii. 9—19), so that no one can escape this captivity of sin, and earn righteousness and life by his own actions. And this has been done in order that the promise might be given, by *faith* in Jesus Christ, *to them that believe*—i.e. as a free gift of the divine grace to those who *only* believe and do not set up the Law as necessary in addition to faith. This fact in the divine order of salvation (see note on Rom. v. 12), is a necessary condition for the attainment of the divine purpose, and is the appointed province of the Law in the plan of salvation. This is described by Paul as follows (vv. 23, 24): "But before faith (as the principle of the pious life) came, we were kept under the Law as our warder, shut up by God in the prison of sin until the faith which should afterwards be revealed." That is to say, as the warder keeps his prisoner

securely in prison, so the office of the Law was to keep the human race, which was subject to the power of sin, securely in this power, by incessantly rendering man conscious of this power of sin (Rom. iii. 20, vii. 13), and so warning it of the dominion of this power. "Therefore the Law became our guardian unto Christ, that we might be justified by faith." That is to say, as the pedagogue, as he was called, the children's guardian and attendant [A.V. "schoolmaster"] among the Greeks and Romans, always accompanied the child wherever he went in order to take care of him and guard him from wrong, saying to him, "This is right; that is sin;" so in the will of God the Law was intended to call to humanity, which was still in its childhood and subject to sin, "This is the holy will of God, and that is your own sin." By thus making humanity conscious that it was subject to the dominion of sin, and therefore unable by its own action to deserve righteousness, the Law prepared the human race for the righteousness which is of faith (see note on Rom. vii. 22, 23).

25—29.

Paul has now proved and firmly established, both negatively and positively, his assertion concerning the function of the Law in the divine order of salvation (iii. 10—13) which gave such bitter offence to the Jewish Christians. He is now able to draw from this argument the final conclusion that the believers are the seed of Abraham and heirs of the promise.

26. *The children* should be "sons."—**28.** *Neither male nor female* should be "not male and female."

25—29. "But now that faith is come, we are no longer under the guardian (the Law). For ye are all"—and here he addresses the Galatians who had been enticed into the slavery of the Law again—"sons (i.e. sons who are free, having attained their majority) of God, by means of faith in Jesus Christ. For all who have been baptized unto Christ have put on Christ." That is to say, as those who were baptized (baptism being originally by complete immersion) were entirely covered by the water, so those who have been baptized unto Christ are, as it were, enveloped in Christ, so that they appear as the image of Christ, the Son of God. And they all appear in the same image, so that every distinction of nationality, rank, or sex, in the actual man,

is done away with in the one spiritual image of the Son of God and the divine man, the pure type of the actual man (see 1 Cor. xv. 47). This is the meaning of the words: "Here is neither Jew nor Greek, neither slave nor free man, nor (any distinction between) male and female. For ye are all one in Christ Jesus. But if ye are Christ's, then (according to ver. 16) ye are Abraham's seed and heirs according to the promise."

Thus Paul has destroyed the charm which the Jewish Christians made use of, and shown that *they that believe* are Abraham's seed and heirs of the Messianic blessings of salvation.

iv. 1—7 *Appendix to the preceding Argument.*

The argument which the apostle has employed suggests, however, a new question, which must be answered before we can be completely satisfied. What purpose, then, is served by this intermediate period of the Law, and the curse of sin between the promise and its fulfilment? Paul has, so far, only hinted at the answer, in speaking of the contrast between the warden of *children* and the *sons* of God, and in his statement, "we are no longer under a warden of *children*." He now proceeds to develop this more fully in an appendix to his main argument.

4. *Made of a woman, &c.*: "born of a woman, and made subject to the Law" [lit. as in A.V.].—7. *An heir of God through Christ* should be "an heir through God."

Paul represents the religious history of mankind under the figure of the life of an individual man who as a child has to pass through the period of his minority when he is not free, and is under tutors and governors, until he reaches the time of his majority, which must be fixed by his father. While a child, so far as the paternal inheritance is concerned, he is not to be distinguished from a servant; the term servant being used with allusion to the Jews as the servant of Jehovah (iv. 1, 2). Similarly the human race has its period of infancy when it is not free, and its time of sonship when it has attained its majority and is free. The characteristic of childhood is its objective tendency, and its perception of the material world only (see 1 Cor. xv. 46). So, during this period of its infancy, the human race in its worship has been enslaved under the elements of the *material and visible* universe (comp. Wisdom of Sol. xiii. 2), i.e. sun, moon and stars, which

have either been themselves the objects of its worship or have determined the times of its worship of God, and of its religious festivals. Here, then, an attack is made on the worship and the festivals not only of the Gentiles but also of the Jews (Gen. i. 14). Consistently with the spirituality of the age of sonship, God has poured the divine spirit of his Son into the hearts of those who have been redeemed through Christ, whence, as a proof of their sonship, it cries, *Abba, Father*, in prayer. Thus, then, the redeemed are themselves sons, because by the possession of the Spirit of God they are one with God the Father. But as sons of God they are heirs of the divine possessions of the promise of salvation through God who has made them sons.

Thus Paul concludes again with the fundamental idea of his whole argument against the Jewish Christians. He supplants their attractive idea of the *seed of Abraham* by the much deeper view of the *Son of God*.

iv. 8—v. 25. THIRD PART.

The demand of the Jewish Christians that the Galatians should submit to circumcision and the Law is met by Paul's exhortation to them to stand fast in the liberty of Christ.

8—11. *Connecting link between the Second and Third Parts.*

The conduct of the Galatians is inconsistent with the truth of the Pauline gospel which has now been proved from every point of view. Formerly, indeed, when they knew not God, at a time when the human race was still in its infancy and its consciousness was limited to that which is material, in the days of heathenism, they did service to those that by nature were not gods but idols. But now they know God. Yea, more than that, they are known of God, so that they are no longer alien to Him as in the days of their heathenism, when God, as it were, knew nothing of them and cared not for their salvation. And yet, in spite of this, they wish to turn back to the poor feeble elements of the material and visible world (see note on iv. 3)—poor and feeble because they can never give the power and the wealth of the Spirit and of spiritual life. And whereas, through faith in Jesus Christ, by the gift of the Spirit of God they have now been called to be free sons of God, and to worship in spirit Him who

is Spirit, they desire to renew once more their servitude to those elements of the material visible world, as in the days of their infancy and of their consciousness only of material things. But this is what they are doing if they allow themselves to be enticed away by the Jewish Christians to Jewish worship, and observe days (the Sabbath) and months (the New Moons) and times (the Passover, Pentecost, and the Feast of Tabernacles) and years (the Jubilee years), observances which are regulated by the sun and moon, and are not a free service of the spirit. If this be the case, Paul justly fears that his labour has been bestowed upon them in vain.

iv. 12—v 21.

Exhortation to stand fast in the liberty from Judaism, from circumcision and the Law.

The inconsistency between this desire of the Galatians to adopt a Jewish life and the proved truth of the gospel to the Gentiles, gives rise to an exhortation to do away with the inconsistency itself and hold fast to the liberty from Law and circumcision which has been secured by the death of Christ upon the cross.

iv. 12—30.

Preparation for this exhortation, in which the apostle appeals first to the *feelings* (12—20) and then to the *understanding* (21—30) of the Galatians.

12—20. *Appeal to the feelings of the Galatians.*

12. Read, "Become as I am, for I have become as ye are, brethren, I beseech you: ye have done me no injury."—13. *Through* should be "because of."—14. Read, "And your temptation in my flesh ye despised not," &c.—15. Read, "How is it then with [lit. "What then is"] your blessing?"—16. Read, "So that I am become your enemy because I proclaim to you the truth?"—17. Read, "They are zealous about you, but not well. They desire to exclude you that you may be zealous about them."

In order to prepare a way for his exhortation, Paul endeavours first of all to win back the affection of the Galatians, which had been alienated from him by the exertions of the Jewish Christians. Be as I am, he exclaims, free from Jewish customs, for even I have become as you are, have become as a Gentile in Gentile customs (see 1 Cor. ix. 21). The foundation of this

appeal he lays by calling to mind the fact that (hitherto) they have never done him any injury, and this again brings him to recall the overflowing love which they showed him at the time of his first preaching among them, in order that by so doing he may arouse again their love to him in hearts that have become distrustful of him. "Ye know," he reminds them, "that because of a weakness of the flesh I preached the gospel unto you the former time. And your temptation in my flesh ye despised not, nor rejected, but ye received me as a messenger of God, as Christ Jesus." This "weakness of the flesh" was not a bodily sickness, but a weakness of the physical side of Paul's nature as contrasted with the strength of the spiritual side, a weakness which was probably connected with his visionary states (see note on 2 Cor. xii. 7—10), and manifested itself in states of physical weakness resembling a swoon and following upon attacks of convulsions. Such attacks were looked upon by the ancients either as possession by a Satanic angel (see 2 Cor. xii. 7), or as possession by the Spirit of God, as "holy sickness." It is for this reason that Paul speaks of this "weakness of the flesh" as a temptation in his flesh, a test of the Galatians whether they would reject him (lit. "spit him out") as one possessed by Satan, or believe in him as one inspired by God, and so receive him. And they received him in faith as their saviour sent from heaven, yea from God himself. Hence Paul adds the question, "How, therefore, is it now with your blessing?" and then depicts the greatness of it, in order to answer his question with another painful question: "Is it so that I am become your enemy because I tell you the truth?" Is that the final outcome of the former extravagant self-congratulation? The Jewish Christians had represented Paul as an "*enemy*" on the ground that, by hindering the Galatians from accepting circumcision and the Law, he was hindering them from obtaining full citizenship in the Messianic kingdom. This is the meaning of the words in which Paul continues (ver. 17): They, the Jewish Christians, "are zealous about you, but not well;" but they wish to exclude you, the Gentile Christians, from the Messianic kingdom, in order that you may be zealous about them, and accept circumcision. Then he adds a few words, full of a gentle irony touched with pain and sadness, upon the quick reversal of the zeal of the Galatians of which he had had

experience: "But it is good to be zealous about that which is good at all times, and not only when I am present with you" (referring to his second visit immediately before the letter was written), "my little children, of whom I travail in pain again until Christ be formed in you"—one of those spiritual ideas of Paul, in which Christ as the Son of God and at the same time the type of man (see note on iii. 25—29) appears as born into life with faith within the inner man. Finally, he adds: I desire to be present with you *and to change my voice* from the harshness of displeasure (comp. i. 6, iii. 1) to the soft tones of a persuasive love, because I am in doubt of you whether, notwithstanding your zeal on the occasion of my second visit, you be not now, after all, on the very point of falling away from my gospel.

21—30. *Appeal to the understanding of the Galatians.*

24, 25. Read, "Which things are an allegory, for these are the two covenants, the one from Mount Sinai, bearing children unto bondage, which is Agar and answereth to Jerusalem which now is, for it does bond service with its children."—The words, *For this Agar is Mount Sinai in Arabia*, are a later interpolation, giving a false explanation of the passage.—26. *The mother of us all* should be "our mother." 27. *Break forth*: i.e. with cries of rejoicing.

Paul confirms his appeal to the feelings of the Galatians by an appeal to their understanding. A proper understanding of the very Law under which they desire to place themselves shall show them that the call to liberty from the Law and from everything Jewish is the demand of the Law itself. This is what he means by the words, *Do ye not hear the Law?* The saying of Matt. xiii. 9, "He that hath ears to hear, let him hear," is explained in Rev. ii. 7, 11, 17, by the addition, "what the Spirit saith." So here the word "hear" is used of one who, as it were, with the inner ear of the spirit hears the spiritual meaning behind the letter of Scripture, and so understands. For, according to the ideas of Paul and his age, the word of Scripture, as a revelation of the Spirit of God, contained an additional meaning which was spiritual and divine, behind the natural meaning of the letter; and it is this spiritual meaning which reveals that which God intends the letter to reveal to men. Now

according to the letter of the Law, Abraham received two sons (Gen. xvi. 15, xxi. 2), the one by the bondmaid and the other by the freewoman, the former naturally, the latter, in pursuance of a promise, by the immediate and miraculous omnipotence of the divine Spirit (see notes on Rom. iv. 18—21). The spiritual meaning of the letter of the word of God reveals here a two-fold covenant as the will of God. The *one* is the covenant of Mount Sinai, which bears children unto bondage (the bondage of the Law), like Hagar the bondmaid. This corresponds to the present earthly Jerusalem and its children by natural birth (its inhabitants), who, as servants of Jehovah, do the service of bondage in the Law. The *other* is the covenant of the Jerusalem which is above, the heavenly Jerusalem (comp. Rev. iii. 12, xxi. 2; Heb. xii. 22), a covenant of liberty, even as the heavenly Jerusalem itself is not under the Law of Moses. But this heavenly Jerusalem is the mother of them that believe. This Paul proves by referring Is. liv. 1 to the heavenly Jerusalem. According to this passage, the will of God in the Scriptures has destined for the heavenly Jerusalem (which has no connection with the material and earthly), not children born naturally according to the flesh, but children of a spiritual birth, born by the miraculous power of the divine Spirit, and in accordance with the promise. Similarly it is the Gentile believers who, by the omnipotence of the divine call, are born as children of the promise, just as Isaac the child of Sarah, the freewoman, was born according to the promise, (Rom. iv. 19). And the fortune, also, of these is similar to that of the sons of Abraham. As Ishmael, the slave son, persecuted Isaac the son of the freewoman (this was a late tradition, based upon Gen. xxi. 9), so the Jew, the son of Abraham after the flesh, persecuted the believer, the spiritual son of Abraham. To him, then, refers, moreover, the saying (Gen. xxi. 10), "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir (shall not obtain the Messianic inheritance) with the son of the freewoman." Paul has thus shown how, according to the divine meaning of the Law, the Jew, the circumcised worker of the Law, is excluded from the Messianic inheritance; in so doing he has shown that the believer must, according to the will of God, banish both circumcision and Law from his faith.

iv. 31—v. 1. *The exhortation itself.*

1. Read, "For freedom did Christ make us free. Stand fast, therefore, and be not bound again with a yoke of bondage."

As the result of this interpretation of the divine word of Scripture, Paul cries to the Galatians: Wherefore, brethren, we are not children of the bondwoman, but of the freewoman. And then on this ground he adds the pointed and conclusive warning, "For freedom did Christ make us free," i.e. not that we may be brought back to a new bondage of the Law.

v. 2—24. *Justification of this exhortation.*

Paul justifies his exhortation *first* against the Jewish-Christian attempts to persuade the Galatians to accept circumcision (2—12), and *secondly* against their complaints that the liberty of the Galatians was a liberty unto sin (12—24).

v. 2—12.

Against the illusions by means of which the Jewish Christians have cajoled the Galatians into accepting *circumcision*.

4. *Christ is become of no effect unto you*: "Ye have lost Christ" [lit. ye are done away with from Christ].—*Are justified* should be "are being justified."—7. *That ye should not obey the truth* should be omitted. [These words may be only a gloss added to explain "who hath bewitched you," but there is no MS. authority for omitting them].—8. *Persuasion* should be "cajolery."—11. *Then is, &c.*, should be, "Why then the offence of the cross is done away!"—12. Read, "I would that they would cut themselves off altogether, that stir you up (to rebellion)."

Feeling secure now of having attached to himself again both the affections and the reason of the Galatians by the arguments which have preceded (iv. 12—30), Paul proceeds to confirm his exhortation (of v. 1) by the introduction of his own personal authority against the Jewish Christians and their deceptive representations. He deals first with their enticements to circumcision. They had pretended that circumcision was a mere form, which did not interfere at all with the grace of God in Christ (see p. 268), nor invalidate forgiving grace. This superficial and hypocritical assertion Paul meets with the earnest declaration, "Every man that is circumcised is bound actually

to fulfil the whole Law." Circumcision is not an indifferent form. It is a pledge to the principle of the Law, viz. righteousness of man the reward of his own action given by the righteousness of God. Therefore whosoever is justified in the Law is separated from Christ and grace. In Christ the righteousness of a holy life is obtained, not by the man's own action in the works of the Law, but by the action of the divine Spirit which dwells in the believer as the result of his faith. In him, righteousness is a hope, is expected from God, the Giver of the spirit, not consciously possessed as one's own actual possession like one's own action in the Law. Righteousness of life can only arise in the believer as a result of the working of the Spirit of God in him (see note on Rom. viii. 4), and not as a result of submission to the external form of circumcision. For in Christ only that which is spiritual has any essential power. Neither circumcision availeth anything (i.e. to give righteousness), nor uncircumcision (i.e. to withhold righteousness), but only faith which worketh by love (i.e. faith which, being a faith in the unselfish self-sacrificing love of Christ, compels the believer in Christ unselfishly to sacrifice himself in love for his brother).

In this spirit the faith of the Galatians and their life in the faith had been progressing admirably. "Who did hinder you?" asks Paul with pain. The attempt of the Jewish Christians to cajole you into submission to circumcision, which hindered you, cometh not from the God who called you in grace (see i. 6). He further assures the Galatians that the acceptance of circumcision vitiates their whole life of faith, as a little leaven leavens the whole mass of dough. He assures them that, as far as they themselves are concerned, he has confidence in them that they will not be otherwise minded than he has taught them in the gospel; but that he who troubles their consciences with the other gospel (see i. 7) shall bear the burden of the divine judgment, whosoever he be; showing by this latter phrase that he alludes to some one of position and importance (comp. pp. 263 sq.). Paul takes up his own position in opposition to him, and gives to the Galatians the real though undeclared reason why he is persecuted by the Jewish Christians: "And I, if I still preach circumcision, why am I still persecuted? Then the offence of the cross is done away." The cross of Christ which Paul

preached in his gospel to the Gentiles is an offence (1 Cor. i. 23) to the Jewish Christians, because this preaching of the cross makes the possession of the Messianic kingdom and its blessings dependent upon faith alone, and not on circumcision. That is to say, it does not require the Gentiles to become Jews before being admitted to the kingdom, and so it does away with the Old Testament privilege of Jewish nationality as a matter of indifference. This is the offence which the Jewish Christians felt, proceeding from their adherence to the national privilege, and this is the reason why they so passionately persecuted Paul. If only Paul would still (i.e. even after the death of Christ) preach circumcision, and so keep the Gentile believers as well as the Jewish to circumcision and Jewish nationality, then the Jewish Christians would no longer persecute him. So, then, the thought is thus curiously expressed (ver. 11) in order to show the Galatians that the *sole* cause of Paul's persecution is that he no longer preaches circumcision. The anxiety for it and the offence on the part of the Jews at the cross of Christ are but an ungodly impulse of national vanity, resisting the will of God in the cross of Christ; and therefore it is that Paul hurls at them such bitter and scornful words: "I would that they were cut off altogether" who insist upon circumcision and set you against me and my gospel of the cross.

But the justice of these bitter words is based by Paul upon the fact that the Gentiles have been called unto liberty, and so he takes up again the admonition of v. 1 in order to confirm it now from the other point of view.

v. 13—24.

Defence of Paul's exhortation to freedom against the charge that this liberty from the Law is a liberty unto sin. This charge had been brought forward by the Jewish Christians as a pretext for persuading the Galatians to submit to the Mosaic *Law*.

13. *Use not liberty for*: better, "Let not liberty be."—16. *Ye shall not fulfil*: i.e. ye need not then be anxious lest ye should fulfil.—17. *So that ye cannot do the things that ye would* [lit. "Not the things which ye would, those do ye"]: i.e. so that ye do not actually carry into execution that which, it may be, ye desire to do.—20. *Variance*: "strife."—*Seditions, heresies*:

“dissensions, factions.”—22. *Gentleness* : “friendliness.”—23. [*Temperance* : i.e. “self-restraint.”]—*Against such there is no law* : “The law is not against such things.”—24. *Affections and lusts* : “lusts and desires.”

We have already learned from Paul's speech against Peter in Antioch (ii. 17) that the Jewish Christians had argued from Paul's principle of righteousness in Christ by faith alone and the abolition of the Law, that in that case Christ was a promoter of sinfulness, i.e. of the power of the sinful natural impulses which rules in the flesh of man. Arguing in the same way, the Jewish Christians had persuaded the Galatians that the liberty from the Law which Paul preached, was a liberty unto sin. In reply to this, he declares indeed to the Galatians, “Ye have been called unto liberty ;” but then he adds at once, But I do not mean the liberty which is an occasion to the flesh, an opportunity of giving play to the sinful desires of the flesh. He opposes to this the principle of Christ, in which liberty is no longer a liberty of the *flesh*, the principle of love which has been made the Christian's law of life in Christ. And he justifies this liberty, which has been sanctified by love, with the words, “For the whole Law is fulfilled in one word : Thou shalt love thy neighbour as thyself.”

But in order that he may effectually dispose of the objection of the Jewish Christians that the liberty of the Pauline gospel is an unchaining of the flesh and the lusts of the flesh, he now asserts (ver. 16) that those who walk without the Law, but in the Spirit of God, need not be afraid that they will fulfil the lusts of the flesh. In proof of this, he points to the conflict between two powers, the power of the Spirit of God and the power of the flesh of man, in relation to the man's own inner will and act. According to Paul's peculiar view, the divine purpose of this conflict is to prevent man from actually carrying into execution exactly what he inwardly wills. According to Paul's view, man has power to will and freedom of will, but not power to act and freedom of action. His action is determined by the superiority either of the power of the spirit or the power of the flesh. Though perhaps the man inwardly *wills* that which is good, still he *does* that which is evil, if the power of the flesh reigns unbroken within him (see notes on Rom. vii. 15—20). And again perhaps he inwardly *wills* that which is evil, and yet he

does that which is good, if the power of the Spirit of God, breaking the power of the flesh, rules in him. If, then, the believer walk in the Spirit, moved by the Spirit of God which has become immanent within him (see notes on Rom. viii. 11; Gal. v. 5), he need not be afraid lest he should carry out in action the impulses of the flesh, not even though his inner will agree with them. Upon this principle Paul bases his statement (ver. 18), that if the believer be led by the Spirit, i.e. if the action which he performs be a result of the determining power of the divine Spirit, then he is no longer under the Law. He further explains his meaning by giving the catalogue of the works of the flesh (*works*, because he regards them as man's own action), i.e. of sinful acts, and opposing to it the catalogue of good actions, the fruit of the Spirit (*fruit*, because he regards them as the product of the power of the Spirit of God, which is foreign to man's own nature). But now the Law (i.e. the Mosaic Law, Rom. xiii. 9) is essentially the prohibition of that which is sinful. It is always directed towards sin. It is not directed against that which is good. Whosoever, therefore, doeth that which is good, is no longer under the Law (comp. ver. 23 with ver. 18). But such are they that belong to Jesus Christ, the believers. For these, in belief in Christ, have at their baptism (Gal. iii. 27; Rom. vi. 3 sqq.) crucified the flesh with its desires and lusts. This being the case, the liberty of the believer cannot be a liberty unto sin or an occasion for the flesh (see ver. 13).

v. 25—vi. 10. THIRD PART.

Secondary subject of the Epistle. Special exhortations depending upon the special circumstances of the Galatian communities.

v. 25—vi. 5.

Warning against conceit, and exhortation to mutual consideration and tolerance.

26. Read, "Let us not fall into empty conceit, provoking one another, envying one another."—2. *Fulfil*: "ye will fulfil."—4. *Have rejoicing*, &c., should be, "have his fame in himself alone, and not in his neighbour."

Paul connects the exhortations which follow with the arguments that have preceded by stating the principle, "If we live

in the Spirit (i.e. if, having crucified our flesh, we now have a new life in the Spirit, Rom. vi. 3 sqq.), let us also walk in the Spirit." Then he first warns the Galatians against falling into empty conceit, those who are conceited provoking the others to guard themselves against their conceit, and those who are thus provoked envying them. He then turns to those that are "*spiritual*" (ver. 1), i.e. those in the community who laid some special claim to the possession of the divine Spirit (see 1 Cor. ii. 14, 15), and so became conceited. He requires them, in case a man be overtaken in any fault (affectionately sheltering from the over-conceited by the very phrase which he uses), to restore such an one in the spirit of gentleness, instead of condemning him in unloving self-righteousness, "considering thyself—thou who art spiritual—lest thou also be tempted." He exhorts all to bear one another's burdens, and so fulfil the law of Christ, the law of that love which is self-sacrificing even unto death. The reason which he gives for this "bearing of one another's burdens" is, that if any one (i.e. one that is "*spiritual*") in his own conceit imagines that he is something, i.e. imagines that he has no moral burden of his own to bear, or that he is exposed to no temptation of his own, while after all he is really nothing—for he is still only a man as long as he lives in the flesh and is subject to the power of the flesh (Gal. ii. 20)—then he deceives himself. Every one should make his own work—his own actual deeds and not his conceited imagination—the test by which to try himself. Then—he adds with quiet irony, meaning something very different—he shall have glory in himself, and not in relation to his neighbour. That is to say, no one in testing his work must measure himself by his neighbour (over whom, may be, he exalts himself), and so in his neighbour seek cause for boasting of himself. Every one must test himself by his own actual self, and then he will very soon find that in himself he has no ground for boasting. For every one will bear his own burden of sin.

vi. 6—10.

Exhortation to benevolence, especially towards teachers and companions of the faith.

6. Read, "But with him that is taught in the word, let him that teacheth him share in all his goods" [lit. as in A.V., where,

however, "good things" should be understood of material things, "goods," so that the meaning is the same].—8. *To his flesh* should be "unto his own flesh."

Paul introduces the reason for this exhortation of ver. 6 with the words, "Be not deceived, God is not mocked" (ver. 7), i.e. do not fall into the dangerous error of supposing that man may rely upon his own faith and the grace of God, and not mind about his actions. For man reapeth that which he soweth. He that soweth unto his own flesh, he that is greedy of the goods of this world, for the benefit of his own flesh which is perishable, and does not share them with others, will of that which is corruptible reap corruption and not be made a partaker of eternal life. He that soweth unto the Spirit which is given by God, he that gives up the goods of this world for the well-being of his spirit, will of that which is imperishable reap imperishable life.

In close connection with the preceding verse, now follows (vv. 9, 10) an exhortation to perseverance in well-doing, and attention is called to the reward. For in our own proper time, i.e. on the return of Christ, at the day of judgment, which Paul regards as immediately impending, we shall reap if we have not become weary and idle in well-doing. Consequently he here repeats his previous exhortation: As we have now an opportunity (being conscious, that is to say, that we have only a short space of time left before the return of Christ in which by doing good we may be sowing for our own future harvest), let us do good.

vi. 11—18. CONCLUSION OF THE EPISTLE.

11. *How large a letter* should be "with what large letters."—12. *For the cross of Christ* should be "through the cross of Christ."—13. *Neither* should be "not even."—14. *But God forbid*, &c.: more lit. "But far be it from me to boast," &c.—*By whom* should be "by which."

So far the Epistle has been written down by an amanuensis from Paul's dictation. He now adds a *postscript with his own hand*, and in large characters, in order to call the attention of the Galatians especially to it. He will disclose to them, in conclusion, the intimate and undeclared character of the Jewish Christians who are troubling the community, and reveal the impious and insincere motives which lead them to urge the circum-

cision of the Gentile Christians. "All," he says, "who desire to have a fair show in the flesh (i.e. all who themselves still desire to retain circumcision as the fair show of the true people of God), they constrain you to be circumcised; only in order that they may not suffer persecution through the cross of Christ." Paul refers the Jewish-Christian insistence upon the circumcision of the Gentile Christians, in the first place, to Jewish national selfishness and vanity. For by submitting to circumcision the Gentile Christians acknowledge the privilege of the Jewish people of being true people of God, and the Jewish Christians can then boast over Gentile Christians of their circumcision as the sign of the true people of God (comp. 2 Cor. xi. 18—22). He connects with this the purpose which he ascribes to the Jewish Christians of escaping "persecution through the cross of Christ" by means of the circumcision of the Gentiles. For the "*cross of Christ*," the crucifixion of the Messiah, is the practical revelation of a new divine way of salvation, that of righteousness by faith; and thus it gives rise to a new people of God, namely, the believers from among Jews *and* Gentiles, and thereby does away with the prerogative of the Jewish people to be the people of God in the divine kingdom. Thus the cross of Christ becomes an offence (see note on v. 11) unto those Jewish Christians who adhere to the Old Testament national privilege, in opposition to the will of God revealed in the cross of Christ. The existence of uncircumcised Jewish Christians is a constant reminder of this offence of the cross of Christ, and it is this offence which pursues or persecutes the Jewish Christians everywhere in the uncircumcised Gentile-Christian communities. But the acceptance of circumcision by the Gentile Christians removes this offence, and so the persecution by it is stopped.

13. It is no good and pious motive which moves the Jewish Christians, as if they had in view the observance of the moral law, in enforcing circumcision. "For not even they themselves who are circumcised (i.e. the Jewish Christians) keep the Law." still less has their circumcision of the Gentiles been carried out with a view to the keeping of the Law. They desire to have *you* circumcised, so that—as Paul says with bitter sarcasm—they may glory in your (the Gentile Christians') flesh (inasmuch as you Gentile Christians, by submitting to this external form, acknowledge after all the privilege of the Jewish people.)

14—16. In opposition to this direct resistance to God on the part of the Jewish Christians, Paul describes his own attitude of recognition of the divine will in the death upon the cross. "Far be it from me to boast, save in the cross of our Lord Jesus Christ, by which the world (i.e. everything material and visible, and every show of that which is only external) has been crucified unto me, and I unto the world." For neither circumcision nor uncircumcision, neither Judaism nor heathenism, in its mere outward appearance matters anything; but there is a new creation, a new community of God. This, then, is the "*Israel of God*," the new people of God, the true people of God, called according to His will from the believers, both Jews and Gentiles, and founded upon the Spirit. In this idea, which is in the sharpest opposition to the idea of the Jewish Christians, the whole Epistle culminates.

17 In the certainty of the divine truth of his own view, Paul finally cries to the Galatians: From henceforth let no one prepare troubles for me by his unbelief, by apostasy from the gospel which I have preached. *For I*—and here he returns again at the end of his Epistle to those to whom he addressed himself at the beginning, those who denied the divine origin of his apostleship—*I bear in my body the marks of the Lord Jesus*: i.e. in my sufferings as an apostle I have the marks of suffering which Jesus himself bore, and by which he marks as his servant each one who is truly in his service (see note on Gal. i. 10; 2 Cor. xi. 23)—an allusion to the custom among the ancients of branding their slaves so they might know them again.

vi. 18. *Concluding Benediction.*

The mention here of the *spirit* of the Galatians is significant, and is specially introduced with a view to the preservation of the divine Spirit which has been bestowed upon them. The reason for this special form of benediction is, that the Galatians were inclined to fall away again from that which was spiritual into that which is carnal (iii. 3, iv. 9, 10), in which case they would have experienced the gift of grace in vain (iii. 4).

